



LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

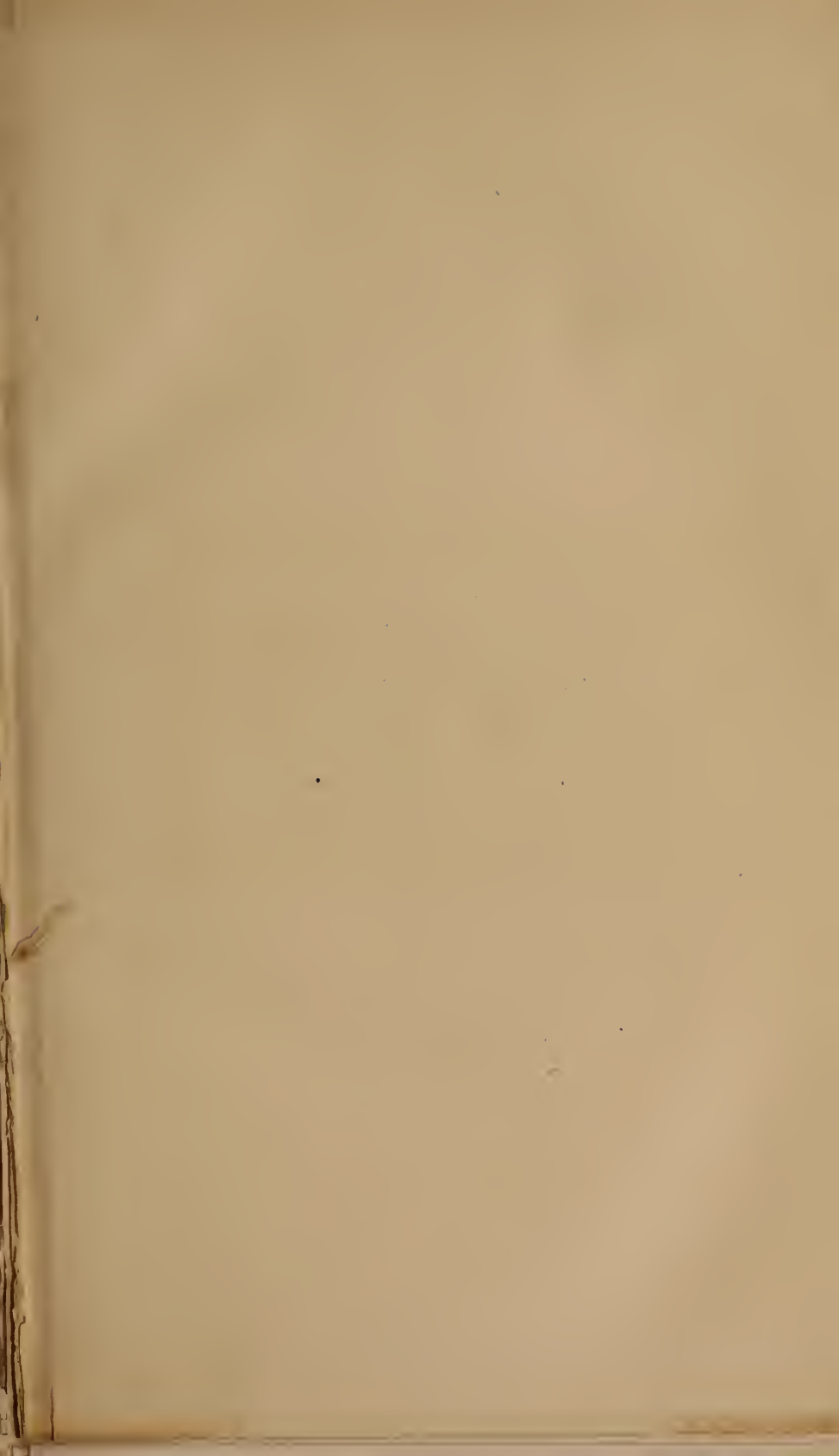
Class

Book

Desk

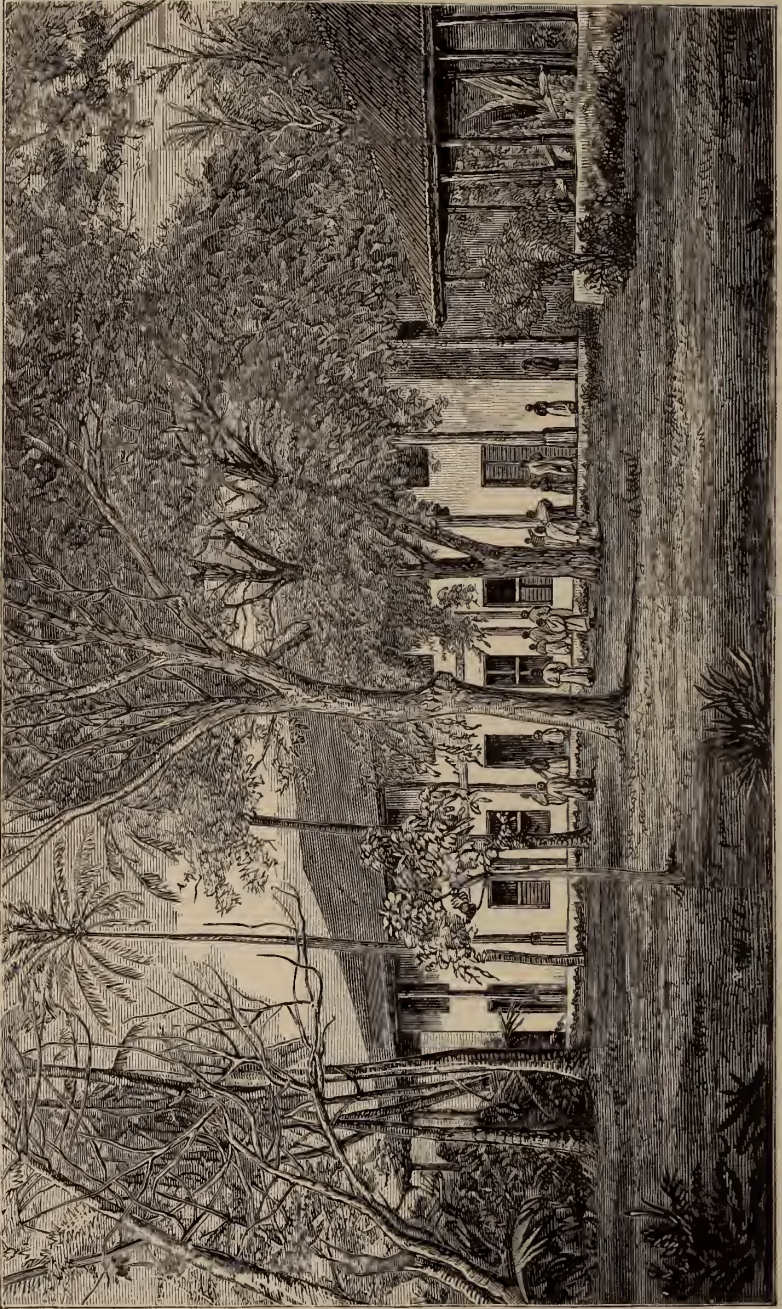
I  
7

7





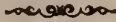




THE BATTICOTTA SEMINARY.

THE  
MISSIONARY HERALD.

VOL. LXVI. — SEPTEMBER, 1870. — No. IX.



THE BATTICOTTA SEMINARY, AND THE PROPOSED JAFFNA  
COLLEGE.

BY REV. M. D. SANDERS, OF THE CEYLON MISSION.

THE picture on the opposite page represents "Otley Hall" — the principal building of the Batticotta Seminary, in Jaffna, Ceylon. It takes its name from Sir Richard Otley, an English civilian, who contributed largely towards its erection. On the first floor are the school-room and apartments for chemical and philosophical apparatus. The second story contains the mission library. It was also formerly used as a recitation-room for the senior class. In front of the Hall, at the right, is a large tamarind-tree; that at the left is a margosa. The smaller trees, at the extreme left, are cocoa palms. Other buildings, for recitation-rooms, dormitories, prayer-rooms, dining-room, and kitchen, are in the rear of "Otley Hall."

It was here that the Batticotta Seminary of the Ceylon mission was established in 1823. It was here that Poor, Hoisington, Mills and others, labored so earnestly and successfully, to confer upon the Tamil people a Christian education. The instructions of the Seminary, received at first with comparative indifference, were soon fully appreciated, and there came to be a general and strong desire among the young to avail themselves of its privileges. A large number of its graduates are men of marked influence in the Island, and on the continent of India, and many of them are serving Christ in the capacity of pastors, teachers, or private Christians.

In 1855 the American Board and the mission, after careful deliberation, decided to make the higher education of the mission bear more directly upon the training of the native agency necessary for the work of evangelization. The result was a suspension of the Seminary in its original form, for general education, and the opening of the Training and Theological Institution in 1859. That Institution is still carried forward at Batticotta, with the measure of success which was anticipated. The teachers, a few of the pupils, and the missionary in charge, are seen in the engraving. The instruction is wholly in the

vernacular, and the number of pupils — suited to the object for which they are educated — is necessarily small.

Since 1855, the desire in the native community for a general and thorough Christian education, in both Tamil and English, has been steadily increasing, and there are now about 600 pupils in the English schools, and instructed by native teachers, within the American mission field. These schools attempt an elementary course of study and seek advice from the missionaries, but fail in laying broad the foundation, and in giving that completeness to Christian instruction in which consists its chief value. Hence Christian parents, as well as others, have endeavored to *complete* the education of their sons in schools at a distance from their homes, and this has proved disastrous to the religious training of their children.

Seeing such results, and feeling the great importance of education as bearing upon the prospects of their families, and upon the permanency and growth of true religion, prominent Christians, and others in the native community, have expressed their earnest wish for the establishment of a Christian College. So strong is their desire for such an institution that, at a meeting held in 1867, it was *resolved*, that an effort be made to raise funds in the Island for the endowment of the native professorships (which include all the instructors excepting the president), and that an appeal be made to the churches acting through the A. B. C. F. M., for a thorough Christian scholar from America to assume the presidency of the College, and for the means of his support. A committee was appointed to solicit contributions for the endowment of the professorships, and about half the necessary sum has been secured, in cash and in promissory notes.

The aim of foreign missionary effort is the salvation of the heathen and *their posterity*. Hence the necessity of *permanent* Christian influences as the mission advances in its work. Such influences are secured, under God's blessing, through the development of the Christian community into self-supporting action. The relation of a Christian college to such a community is too obvious to require explanation. Hence the importance of the Oahu College, in its relation to the churches and people of the Sandwich and Micronesian islands; and the colleges at Constantinople and Beirut, in their bearing upon permanent Christian institutions, and an efficient ministry, in Turkey and Syria. The important question is in regard to the *time*, in the order of providence, when such institutions should be established. Bearing on this point, a remarkable and hopeful feature in the Jaffna College enterprise is the deep interest manifested, and the readiness to *give* for the object, on the part of the natives. Is it not in answer to the prayers of God's people that such an earnestness exists as finds expression, without advice from missionaries, in the appeal made, and especially in the proposal to do so much themselves? Is it not of the Lord, that those who have carried forward the missionary work in Ceylon, by their gifts, their prayers, and their efforts, are now invited to *unite* with the Christian community of the American mission field, in rendering permanent the influences of a thorough Biblical education? In addition to the appeal for a president and the endowment of his office, the natives request the members of the mission to act with them as trustees of the fund raised in the Island, and in the general oversight and management of the institution.

It is proposed to raise \$50,000 in America, as a fund for the support of the



president, and for sundry other needful expenses, such as a supply of apparatus, etc. Prominent Christian men in New York have consented to act as trustees of said fund. Anson Phelps Stokes, Esq., 13 Cliff Street, New York, is Treasurer. Will not some one, upon whom God has conferred large means, contribute half the required sum, or even the whole of it, that this commendable object may be soon attained?

Dr. Anderson, for many years senior secretary of the American Board, and Dr. A. C. Thompson, who visited Ceylon with him, some years ago, say of the enterprise: "Having had great opportunity for acquaintance with the native Christian community in Jaffna, which has arisen through God's blessing on the American mission, we may properly give our opinion concerning the proposed Christian College.

"We believe the time to have come for measures having a direct and acknowledged bearing upon the *close* of the mission in Jaffna. How long it will be before that close can be reached, cannot yet be foreseen; but among the obvious and necessary steps, is a Christian College, constituted, governed, instructed, and sustained, in the manner proposed. Such an institution will be the legitimate and auspicious result, under God's blessing, of the mission commenced in the year 1816. We believe there is now piety and learning enough in the native Christian community of Jaffna, enough of an organized religious life, and enough of a trustworthy self-reliance, — with an American president, and the fostering care of the missionaries, — to warrant the expectation of success in the institution; and to hasten the time when all that shall remain of heathenism in Jaffna, will be no more than may wisely be left for a healthy stimulus to the native churches."

Rev. Dr. Poor, son of the late Dr. Poor, of Ceylon, writes: "I go in for the movement, heart and hand. May the Lord prosper the enterprise and crown it with his blessing." Dr. H. M. Scudder says: "I, with all my heart, approve of the establishment of a Christian College in Jaffna." The object is also "cordially approved" and "commended to confidence and liberality," by Rev. Drs. W. Adams, R. S. Storrs, Jr., J. P. Thompson, G. L. Prentiss, W. I. Buntington, and Ray Palmer, and by other men of like standing in New York.

---

## JUBILEE AT THE SANDWICH ISLANDS.

IN view of the remarkable and most happy changes wrought at the Sandwich Islands during the last fifty years, mainly through the instrumentality of American missionaries and the gospel which they preached, it was surely fitting, that at the close of such a period, there should be some joyful, public recognition of that event and its results. The exact anniversary of the arrival of the first missionaries in the harbor of Kailua was April 4, but the time fixed upon for the jubilee exercises was in June. Accounts of the occasion were received just too late for the August Herald. All notice was of necessity deferred for the September number, and, meantime, most readers will have seen accounts, more or less full, in other periodicals. It is, however, still fitting that the Herald should preserve a permanent record of events of so much interest in

connection with the mission work, though that record be made up mainly from accounts already published.

A correspondent of the "Boston Journal" wrote from Honolulu: "The semi-centennial anniversary of the establishment of missions upon these islands has been appropriately celebrated. Fifty years ago they were occupied by a horde of naked savages, addicted to one of the rudest forms of idolatry, accompanied with human sacrifices. They were burdened by superstitions peculiarly oppressive, sunk in the grossest sensuality, ignorant of the first word of Christian truth. To-day the same people hold an acknowledged place among Christian nations. A constitutional government administers equitable laws. The symbols and appliances of an advanced civilization are seen. Churches dot the land. Education is so generally diffused that the proportion of the people here who can read is larger than in Boston, and from this point the light of Christianity is radiating to the remote islands of the Southern Seas. A work which might have been expected to require the labors of several generations has been accomplished in half a century, and some of those who took part in its beginning survive, to unite in the rejoicings that mark this year of jubilee. It was wisely determined to take advantage of an occasion so eminently worthy of commemoration."

The Honolulu "Friend" states: "The very idea of such a festival stirred up great enthusiasm among the native population, who have been eager to manifest their appreciation of the efforts of the missionaries, and their joy at their own improved state; and nearly five hundred dollars were contributed by them during April, to aid in the celebration."

#### SERMONS.

The first public service of the occasion was, very fittingly, a sermon on Sabbath morning, in the large Stone Church at Honolulu, by one of the native preachers, Rev. Mr. Kuaea. The "Friend" says: "There could not have been less than twenty-five hundred persons seated, while many stood outside the building, unable to get in. The audience was an unusually select one for a Hawaiian congregation. . . . One could not witness the scene without recalling the contrast afforded by assemblages, forty, thirty, or even twenty years ago, when strangers could hardly endure the noise and confusion that generally prevailed.

"About half-past ten, the officiating clergymen, seven in number, entered the pulpit, and the powerful organ burst forth its swelling notes in a voluntary, under the skillful hands of Mrs. Governor Dominis, who presides with great credit over the choir. The exercises commenced with a short prayer from Rev. B. W. Parker, followed by a jubilee hymn sung by the choir, numbering on this occasion about fifty Hawaiian singers, who, as may be imagined, made a powerful chorus. The execution of the second hymn, in particular, the chorus of which ends, —

"The year of jubilee has come,  
Return, ye ransomed sinners, home," —

was very fine; and fully equal, in power and harmony, to that of any foreign choirs. Mr. Kuaea rose, and took for his text Lev. xxv. 11: 'A jubilee shall that fiftieth year be unto you.' After setting forth the reasons why all men should rejoice in the privileges of the gospel, he took a retrospective view of

the condition of the people and the country fifty years ago, and then compared it with the present. His picture of the old heathen times was a vivid one, such as only a native Hawaiian, familiar with the history of his country, could draw. He then called attention to the wonderful change that had been brought about in the short space of half a century. There was no nation on the face of the earth which had ever made such progress in so short a time. . . . Truly the nation had great cause to be thankful to God in this year of jubilee, for the wonderful progress made in enlightenment, in Christianity, and civilization. The speaker was listened to with the greatest interest and attention, and but for the restraining recollection of the sacredness of the day, the audience would undoubtedly have broken out in applause.

“The peroration was one of the finest oratorical efforts we have ever listened to. There were no listless hearers present, for he kept them all — old and young — spell-bound as by magic, with his stirring description of the rapid transition from heathenism to civilization, and of the peaceful blessings of Christianity, as witnessed in Hawaii. The Hawaiians are natural-born orators, but education, culture, and training have made Kuaea one of the most conspicuous among them all. His discourse occupied one hour, during which he did not refer to a note or memorandum of any kind. At twelve the vast audience retired, having enjoyed an intellectual treat worthy of the occasion.”

On Sabbath evening the Fort Street Church was filled with a large foreign audience, to hear a jubilee discourse by Rev. Dr. Damon, from the same text which Mr. Kuaea had chosen — a discourse rich in historical incidents of the early time, and admirably adapted to the occasion.

#### REMINISCENCES.

On Monday evening the same church was again filled with a large audience, to listen to a Memorial Essay by Mrs. Thurston, widow of Rev. Asa Thurston, both members of the pioneer band of missionaries. The correspondent of the “Boston Journal” says: “This excellent and honored lady retains, at her advanced age, remarkable vigor, both of body and of mind, enabling her to stand for an hour and a half before a large assembly, and with an utterance distinctly audible in every part of the church, recount passages of the eventful history wherein she had been an eye-witness and a participator. The occasion was one having hardly a parallel. Near the pulpit stood several idols, rude and hideous images, symbols of the heathenism that lately held unbroken sway. The house, the audience, and the surroundings bespoke the condition of a Christian community, embracing a high degree of refinement and intelligence. The active life of the lady who stood in the desk touched each extreme of the national condition.

“Mrs. Thurston, in quaint and graphic style, brought before the minds of her delighted hearers various scenes of her eventful life as a missionary. The descriptions at times provoked laughter and applause, while other passages were marked by a genuine pathos which moved all hearts.”

On Tuesday evening another meeting of like character was held, when the reminiscences of Mrs. Samuel Whitney were read. Rev. A. Bishop, one of the band that first reinforced the mission, three years after its establishment, brought forward interesting passages of history, and fraternal communications were presented from English missionaries in the South Seas.

## THE JUBILEE DAY.

The writer in the "Journal" says: "The great day of the feast was Wednesday. The Government, by a graceful act of duty and courtesy, had proclaimed this day to be a public holiday, since it was to be observed in commemoration of 'the introduction of Christianity into this kingdom, under the auspices and direction of the American Board of Commissioners for Foreign Missions. A visitor approaching Honolulu in the morning would have beheld signs of some unusual event, in the numerous flags of all nations streaming in the wind, and the throngs of neatly attired natives — men, women, and children — making their way to various points of rendezvous. The procession formed, made no mean appearance. Two companies of infantry and one of cavalry, all native soldiers, did honor to the occasion. The Legislature and the older missionaries attended in carriages. The Hawaiian Evangelical Association, embracing the native pastors to the number of about forty, the Alumni of Lahainaluna Seminary, the Mission Children's Society, each with a banner, added numbers and dignity to the display. But the most interesting feature of the procession consisted of the long array of children, belonging to the Sabbath-schools of the native and the two foreign churches of the city. Their places were marked by beautiful banners, and the absence of martial music was well supplied by the pleasing sound of hymns ringing out with a multitude of harmonious voices. After traversing a short route the procession reached the Stone Church, an immense edifice, built in 1842, under the influence of the lamented Bingham. The children filed into the galleries, and the body of the house was filled to repletion by adults. The King then entered, accompanied by Queen Emma, and attended by his ministers. He was received by the audience standing, the choir singing a version of 'God save the King,' in the Hawaiian language. The scene now presented was a very impressive and significant one. The interior of the church had been finely decorated with festoons of fern and maile, while around the front of the pulpit a bank of flowers was placed, consisting of roses, lilies, and wild flowers. On the front of the gallery was the inscription in evergreen, '1820 — Jubilee — 1870;' and beneath, the noble national motto, '*Ua mau ka ea o ka aina i ka pono,*' 'The life of the land is preserved by righteousness.' The head of the kingdom occupied the position of honor at the right of the pulpit, and behind him were the diplomatic representatives of foreign nations, while a great mass of natives, numbering perhaps three thousand, crowded every part of the edifice. There were about as many outside, who had been unable to gain admission. The choir consisted of the singers from the two native churches of the city, and was led by Mrs. Governor Dominis, who was attended by the insignia of her royal lineage. The music produced was of a very pleasing character."

## ADDRESSES.

After a prayer in Hawaiian, by Rev. Dr. L. Smith, the choir sang — "Blow ye the trumpet, blow," — and Rev. Dr. Clark, Secretary of the American Board, made an address, translated into the native tongue sentence by sentence.

The introductory part of his address, is thus reported in the Honolulu "Friend": "It seems to have been left to these Islands to present to the world

one of the most remarkable illustrations of the developing power of Christianity. The procession that has just moved through your streets — that peaceful army with banners — and this great assembly, are witnesses to its triumphs. For the hour, local differences are forgotten; the places of business, the senate chamber and the court-room are deserted; rich and poor, the high-born and the lowly, meet on the higher level of a common humanity. We offer our prayer of thanksgiving; we raise our song of jubilee; royal munificence and private bounty unite to spread the feast on the nation's holiday.

“This honor we pay to the gospel of Christ, and to the noble souls who here planted and nurtured the seeds of a Christian civilization. This is our recognition of the worth of the sainted dead, and of the honored living who still wait to put their robes of glory on.”

The next speaker was His Excellency Mr. Harris, Minister of Foreign Affairs, in behalf of the Government, who thus recognized the value of missionary effort: “The teachings of these men and women, and the civilization which they so timely introduced, when the Pacific Ocean was comparatively unknown to the nations, have been the principal cause why you enjoy to-day an independent government, and representative institutions. But for them, you might have been, aye, you would have been, in the position of the New Zealand Maories, and of the inhabitants of the principal groups possessed by your race, scattered through this great ocean.”

The American Minister Resident, Hon. H. A. Pierce, followed in a short address, in which, referring to the great contrast between the present condition of the Islands and their state when he first knew them, forty-five years ago, he said: “The happy result is due for the most part, under God, to the labors of the American missionaries. On an occasion like this, I am permitted to bear personal testimony to their Christian virtues, zeal, devotion, industry, ability, and faithfulness, as illustrated by fifty years of missionary labor. Furthermore, I am firmly of opinion, that without their teachings and assistance this nation would have long since ceased to exist. Therefore, may Hawaiians of this and coming generations be grateful to God for missionary instruction, and for the great benefits derived therefrom.”

Addresses were made also by Rev. A. Bishop, by two Hawaiian members of the Legislative Assembly, and by Rev. Mr. Kauwealoha, for seventeen years a missionary of the Hawaiian Board. Several times between the addresses, and at the close, there was singing by the choir, or by the choir and the Sabbath-schools.

#### THE COLLATION.

To quote again from the account in the “Boston Journal”: “At the conclusion of exercises in the church, the whole assembly marched to the shaded grounds adjoining, where a bountiful feast had been spread. The King had evinced his interest in the occasion by making a noble contribution, including two thousand pounds of the staple article of native food, *poi*, besides pigs, sheep, and a bullock.<sup>1</sup> Private liberality and labor had been most generously bestowed, and the result of all was ample provision for the seven thousand, or more, who gathered about the tables.

<sup>1</sup> The next day, the King added a donation of \$100 in money, to defray necessary expenses, with an expression of his great satisfaction with the public exercises.

“A notable feature of the entire celebration was the admirable order maintained and the civil conduct displayed by all. Mass gatherings in America might take a profitable lesson from these Hawaiians.

“Various social gatherings were held during the Jubilee Week, one of which, at the house of H. M. Whitney, Esq., is worthy of special note, as bringing together the native Hawaiian pastors, with the missionaries and other foreigners, residents and visitors. There were natives of Hawaii, America, England, Tahiti, and Marquesas, all freely mingling together and enjoying the profuse hospitality of a genial host. . . .

“Altogether, this Jubilee Week will be long remembered by all who participated in its varied festivities. It marks an era in the history of the nation, and must exercise a happy influence by the impressions left on the minds of the people.”

---

### THE TREASURY.

THIS number of the Herald will be opened by most of its readers just before the close of the financial year of the Board, and some will look at once for a last financial statement. The receipts for July were — from donations, \$27,190.46, from legacies, \$7,019.47; total, \$34,209.93. This is \$19,572 less than was received in July, 1869, and shows *no improvement* in the prospect since the statement in the August Herald was prepared.

The books will be kept open till the 7th of September, to give local treasurers and individual friends time to make a last remittance. It is certainly desirable that this last year of coöperation by what has been the New School Presbyterian body with the Congregationalists, in the prosecution of the foreign missionary work, should close without a debt on the part of the American Board.

---

### MISSIONS OF THE BOARD.

Micronesia Mission.

PONAPE.

LETTER FROM MR. DOANE.

A LONG journal letter has been received from Mr. Doane, — the only American missionary present in all the Micronesia field when he wrote, — from which it will be fitting to give somewhat extended extracts. It covers a period of several months, — from October 2d, 1869, to February 21st, 1870, — brings to view many facts, some of very painful and others of cheering interest, and is instructive as showing how a Christian laborer may be sustained and cheered under circumstances in many respects so trying. A picture of Mr. Doane's house, it will be re-

membered, was given in the last number of the Herald.

*Alone.* “October 2d. Mysteriously — in a measure so — has the Master called me this year, also, to toil for him alone in Ponape. The Sturgeses called away to rest for a while, and my family unwell and with friends at home, I am all alone on the island — not a white person with whom I can take counsel and pray. And did not the Master make good to me his promise, ‘Lo, I am with you always,’ how could I live here completely alone? But he is here, and where he is all is light. I praise him for his tender sympathy.

“The upper part of my house, ever since its erection, has been inclosed only with

native thatching, a poor protection from rains and winds; and thieves, if anybody should be disposed so to act towards us. The *Morning Star* brought me some lumber, and this morning, with the aid of my Manilla brother and some natives, I went to work to replace the thatching with good tongued and grooved northwest lumber, against which Ponape winds and rains may heat, I think, in vain. It will require a number of days to complete the job, but when done, I shall feel almost like setting apart a special day for thanksgiving, — minus the wife to cook the turkey, and minus the turkey to be cooked. However, if I have no such day, my heart shall praise the Lord for this blessing. It is what but few can appreciate who have had no *leaves of trees* for siding to their houses.

*Visit to the King — A Chiding.* “28th. — Our king made his appearance this afternoon in this part of his dominions, and I called on him. On nearing the house I heard singing — a Christian tune and hymn. I was pleased to hear this, and pained, too, for it was by no means the work of a Christian party. Close by the chief were his well filled hottles of Ponape liquor, and his party were, some of them, noted rowdies. This saddened my heart, yet there was the pleasant thought, — ‘How hard it is for this people — either king or subject — wholly to abandon our teachings. Though they do return to their former evil ways, they still cling to singing and prayer and worship.’ How strange! I do not believe the most abandoned of those who have fallen away from us, gives up his praying. It is not so, certainly, with this king. In my visit he was quite free to give me a scolding for not coming to see him and teach him more. And with this flagellation too, I was more pleased than otherwise. For here again I saw the man did feel my partial neglect of him for the past few months. During that time I could not well avoid visiting him but seldom, his palace is in such an almost inaccessible place, on the brow of a sharp hill. I, too, have been so pressed with work — other work than visiting — teaching, writing, and other duties, that often I could

hardly find time to get a stone’s throw from my house. But with all this I did feel that I would let him alone for a while. And he feels it! He complained bitterly; said that was the cause of his returning to his cups. He complains, too, that I did not visit him with Mr. Pogue, when he was here in the *Morning Star*. I was pleased to hear all this, things being as they are. He has some appreciation of the visits of his Christian teacher. I must see him more hereafter.

*Pride of Rank.* “Nov. 1st. — Our communion service yesterday passed off with interest, though nothing more than usual. I could not help noticing that no male spectators were present, or but few. Usually, most of the morning congregation have remained, but yesterday perhaps a dozen were all. I suspect this all grows out of the fact that the king and chiefs are feeling they are slighted, in that the *common people* here have privileges not allowed to these royal ones. A Ponape chief prides himself on his rank. A common native is nothing in that chief’s estimation, save only to be his slave. But here the gospel, in one sense, makes all of one rank. We should be marvelously successful and popular were we to flatter these chiefs a little.

“I was much delighted Saturday, at the full attendance of the church members at the preparatory meeting. Almost all were present. I think this shows a growing conviction of the importance of this meeting, as well as a wish to obey their teacher.

“To-day we had our monthly concert. The attendance was good, but the gifts to the Lord were small. Evidently the church does not appreciate the text — ‘Freely ye have received, freely give.’ There is before me hard work, and much of it, to get the church to obey these injunctions.

*Evil Designs.* “9th. — On reaching home from my visit to Kiti, I heard the painful news of our king and some of his leading chiefs attending meeting on the Sabbath for the purpose of forcing the Christians here to drink rum. But the Christian party and their friends were so strong they did not attempt it. This was

a bold move of the king. He is evidently becoming hardened by rum, to do almost any wicked deed. He is falling away from us and all our teaching rapidly. May God turn his heart yet, to the good and true.

"13th. — I have made further inquiries about the difficulty last Sabbath. I do not find that the king himself brought liquor for the purpose mentioned, though his chief mate did. And this man, too, with his attendants, rather than the king, came armed. But the king approved of all.

"This evening, good old Dorcas came crawling into my study to tell me a bit of her grief. The king, day before yesterday, paid his chief mate, the son-in-law of Dorcas, a visit; and while there he was supplied with liquor, and then forced it upon a daughter of Dorcas. This daughter is not a Christian, but being the daughter of the good old woman named, and being more disposed that way, it was for these reasons that the liquor was given her. Dorcas, to hide her grief, or perhaps rather to weep over it more freely and undisturbed, fled to the woods, and spent the day there.

"Our Christians are evidently approaching a time of more or less persecution. God seems to be giving us what, in a sense, we have felt the church needed — the trying of their faiths. He is permitting Satan to tempt them. And if they will receive it as Dorcas has, and flee to the woods for prayer and tears, it will be a blessed thing. On some I think this will be its effect, but I shall not be much surprised to hear that many turn back.

*Singing — A Singular Fact.* "19th. — In my school teaching I have introduced singing, and that by note. And it is delightful to see what progress my pupils make, and what ability they have for singing. The voices of most are pleasant, and when trained they will make good singers. A marked contrast exists between the natives of our low, coral islands, and those of the high, volcanic islands, in their ability to sing; that is, to make such sounds as are pleasant to the ear. I do not know of a single coral island where the people sing at all pleasantly! It is rather a screech or a scream. They begin on a low

key often, then, as they become excited, the voice rises in pitch, till it becomes terribly sharp and shrill. It is more like the frenzied cry of some lunatic than that of one rationally attempting to utter sweet sounds. This is the kind of singing at least on all the coral islands where I have lived or heard singing. But how wide the contrast on these high islands — Strong's Island and Ponape! On both of these I have frequently heard the sweetest of voices. Not strong, or capable of reaching a very high note, yet, within their range, as sweet, as pure in sound, for uncultivated voices, as I ever heard at home. I can give no very satisfactory explanation of the cause or causes making the difference so marked.

"*A Beautiful Tradition* prevails among this people, as to the power of song to save the departed. The belief is that the dead go down under the sea to a beautiful world, where the soul finds all that it wants — fruits, and fish, and canoes, and feasts — all that a Ponapeian asks for. In going to this Elysian land, a dark, dreadful place must be passed, at the portals of which, and on either side, stand two spirits, to catch and thrust down into it all they can. If those approaching these spirits can sing sweetly they are suffered to pass on to their land of bliss; but woe to him who is no singer. It seals his fate: he is cast down into the dark abyss. A pleasant tradition this to find among such a people. It may have its uses in leading them to cultivating their voices while living; and it is testimony to the worth of song as fitting us for a better world. And I am sure our world would be a good deal better if there were better singing and more of it. Next to a missionary *preaching* to save the lost, I should like to be a missionary *singer*.

*The King again — His Excuses.* "25th. — Our king has returned to this part of his little realm and brought all the members of his harem with him. He means, undoubtedly, to stay longer than on his last visit. One of our leading Christians called to-day, just in from his visit to the chief, and I made some inquiries. I asked about the



Sabbath — if the king would come over? He replied by asking if I should ask the king to pray. I told him I could not until he gave up his sins and truly loved Christ. He said this refusal of mine to ask the chief to *pray* was the cause of his drinking. He was angry at me for this, and, apparently to be avenged on *me*, keeps himself, portions of the time, under the influence of liquor. A silly excuse is this, but one such as the people are ever offering. They destroy their property, break their canoes in pieces, set fire to their houses, or kill themselves, to be avenged on some person who they feel has injured them. So is it with this king. He feels slighted, doubtless, that he is not asked to pray and talk at our meetings, as other and lower chiefs are, who are church-members. The reason for this, with all my instruction, he does not or will not understand, but feels that since he is king, at the head in civil affairs, so he should be in the church. He would delight much to have the state and church one, and he the supreme head of both. We cannot, of course, think of yielding to any such feeling as this. We must, if possible, have a free and pure church in Ponape; yet I am well aware that many of the church-members think me obstinate and unreasonable in my position. But they are but children. I trust, in time, they will more clearly understand this subject. It requires much patience, prayer, and teaching to lead them aright.

*Fruit at Owa.* “8th.—I went up to Owa, to feed the lambs there, last Sabbath. We had the blessed supper, with, I trust, the Master of the feast presiding. I felt it good to be there, and I trust others did. The Lord permitted me to seal to him, in the sweet rite of baptism, four adults and nine babes — little lambs, offered and dedicated, I think, with willing hearts.

*A Sore Trial.* Under date Dec. 11, Mr. Doane sadly laments the loss of the *Morning Star*, and then says: “Here I have to record another trial. It seems as if all God’s waves and billows had

gone over me. That cloud, so dark and so long threatening, has shut down upon us — in fearful gloom. Certainly there is now, at this station, a strange blending of darkness and light. Yesterday I had just closed my school; we had had a very pleasant time in teaching, and the scholars reciting and singing; and they had remained in the meeting-house, some to sing more, some to cipher, and some to play; when five powerful, well-armed, and half drunken natives came upon the group, and catching up Caroline, the sweet little daughter, *only twelve* years old, of our beloved brother in the Lord, Narcissus, ran off with her, to their canoes, to take her to our king, to become in time one of his already large harem. The mother of Caroline struggled desperately to save her daughter, but was overpowered. She rushed to the door and gave one frantic scream — ‘My daughter!’ My ears partly caught the sharp sound, and I jumped up and chased the party to the water, and then strove to release the little captive — the mother having joined us, weeping. But I was alone. Two strong natives pinioned my arms, though the struggle was desperate, while others, adjusting the child in the canoe, pushed off. Just then the father came up, having heard of the trouble. A gun was pointed at him, yet he rushed on into the water. But the canoe was out of reach. I saw the king’s canoe waiting for the captive. We at once launched away, pulled to him, and begged *with tears* for the release of Caroline. But he was half drunk, and leered at us through his silly smiles, refusing to accede to our request. I appealed to him by every motive I could think of, but all in vain. His reply was, as only a man half drunk can give it, ‘I wont, I wont.’ He did promise to return her to-day, however — evidently a lie. And now to think of the sad fate of that little girl! O what a foul, obscene, polluting school is she now to attend.”

*Christian Conduct of Parents.* The next Sabbath, accompanied by some of “the leading men,” Mr. Doane made another earnest effort to soften the heart

of the king and secure the release of the girl, but in vain. He writes: "In the course of our conversation, the king told us plainly why he acted as he did. It was because I would not let him pray and talk in our meetings, but passed by *him* and asked common natives. Was he not the king? He would not allow the common people to be raised above him. He said there was a time when he was 'almost a Christian'—had almost given up his sins and joined us; but I had slighted him, and he therefore had turned back.

"Truly, on the side of the oppressor there is power. The parents' hearts may bleed and break with the longing they have for the child, but there is no relief for them. A monster is their enemy. They may, and I am happy to say they do, find consolation in their sorrow by drawing near to the Saviour. The father shows a most truly humble, praying, forbearing, and forgiving spirit. He comforts me. My own heart is strengthened by seeing in what a truly Christ-like manner he takes it all. His face at times, when speaking of it, is radiant with love, forgiveness, humility. Yet but a few years since, this man and his wife were both in the darkness of heathenism; he indeed a foreigner from Manilla, but as bad as the natives. But both are now, I trust, new creatures in Christ; and in their sorrow, here is where they get comfort.

A week later he wrote again: "The father and mother show a most lovely Christian spirit in this trial. The mother has a tenderness and submissiveness of expression, and a quiet, patient resting on the Lord, that seem wonderful for a native Christian. She reminds me, in her uncomplaining and meek spirit, of older Christians in more civilized lands than these. She has taken largely of Christ's spirit, else she *could* not show it so sweetly. Her conduct comforts me very much. Brother and sister Sturges will have in her and her husband two rare jewels, gathered from this island, to present to the dear Master at the last great day.

*Happy Beginning of the New Year.*

"January 12, 1870. — The first Sabbath of this month and this year was a happy one for us. The Master permitted us to admit eight to the church, and restore one suspended; though this pleasure was marred somewhat by the painful duty of excommunicating a native woman. And since that Sabbath, six others have sought admission, two of whom — a man and his wife, the man a chief of some rank in the western extremity of the Kiti tribe — will, God willing, be received. Thus we are allowed to gather a few of the perishing ones. Christ gives us a little light in the night of our darkness and opposition.

*Mission Premises interfered with.* "This evening rumor comes of more or less trial for us. Captain — has employed our king to put him up a dwelling at this harbor, and *it is to be upon the mission premises*. I fear the king will do the thing, though I may plead never so much to the contrary. He is now so set against us, he will do anything to injure us. This station was given to us when we came here, in 1867, as land for mission purposes, and it will be a sad trial if now a part is taken back and given to others.

*Trembling in Joy.* "21st. — I trembled not a little this evening as a native came to me asking that he and his wife might be baptized. So I have recently felt when others have done the same thing; and indeed it is quite a frequently occurring thing. I tremble, and ask myself, *Are they sincere?* They seem so, and yet they have been known as *hard cases*. The man who came this evening has been a very bad man; yet here he comes, and quietly sitting down, in a subdued tone he says he wants to 'come to Jesus.' His wife has long felt so, I am sure, for her *faithful* attendance on all our meetings, and good attention on the Sabbath, assure me she is in earnest. I ask myself, *Is all this the work of the blessed spirit?* Is it in answer to our days of fasting and praying *for this very thing?* How we have prayed for it, and is this the response? We need to be cautious; Ponape natives are actuated by mercenary motives, as well as other people. Yet we

have no cause to suspect them of this very largely, when we consider the number of our church-members, how well they have run, how few have been cut off.

*Another Dark Cloud.* “31st. — This morning and this evening I have felt sadly. Word was *secretly* passed to the wife of our Malay brother yesterday, that the king would take her, as he had her child, to be an inmate of his harem. The news came in such a way that we can hardly distrust it. Indeed it is what was threatened, though by another chief, when the daughter was kidnapped. And it is the usual course of things, or was formerly — take one, take all. And my heart is sick over the threatened danger. The man is bad enough to do it, and we are powerless to defend ourselves. I see hardly any way of escape for the dear woman. She is a lovely Christian, one of the brightest and best educated on the island. And she has a family of four, — a baby *daughter* that is also coveted, though perhaps the boys are not. Mary is doing nobly in bringing them up as she does, and she is a great help in teaching. But this monster claims all, because he is king, and no one can stop him. My prayer is that she may be saved from the threatened danger. May the Lord be a very present help in this time of trouble.

*The Silver Lining.* “Feb. 11th. — The Master is keeping me in a very happy state just now — not too much depressed by the trials that are upon us, and not too much elated with the success we see. This evening afforded me a little glimpse at the silver lining of the dark cloud over us. Here are three couples — one of them a chief and his wife, of rank in his own tribe — preparing to join the church at the next communion. This chief and wife, and his brother-in-law and wife, have spent most of the week with us, to be instructed. They came some six miles, leaving work not a little pressing, to learn what they can of the ‘new life,’ — it is emphatically new to them, — and this evening, as I listened to their remarks on the theme, — ‘our Saviour, *Jesus,*’ and perceived how *clearly* they saw the subject

and how earnestly they felt about it, I said, Surely this is beautiful, and rejoiced over it. And so it has been for weeks and months past. The dark cloud has ever had its silver edging.

“21st. — Have just reached home from another visit to *Owa*. I preached there yesterday; a well filled house, and good attention. The Lord is prospering his work there. Five important chiefs with their wives, and the daughter of one of the chiefs — the highest — presented themselves, asking to join the church. Some of them have long been thinking of this, but now they are ready to act. The work there has just now the most hopeful appearance; or perhaps I should say — as it has passed beyond the *hopeful* to the *actual* — is in the most encouraging state of any on the island. *All* the leading chiefs there are, or soon will be, members of the church. And among such a people as this, where kings and chiefs rule, to get them on your side is, in one sense, largely to secure the battle. They with you, you have *protection* for yourself, and you have a large influence on the side of law and order. It is a long time since I have had such a cheering view of our work on Ponape as at this visit to *Owa*.”

---

### Japan Mission.

LETTER FROM MR. GREENE, June 14, 1870.

It was announced in the Herald for July, that Mr. Greene, after conference with Mr. Blodget, of the North China mission, had removed from Yedo to Kobe, considering that a more desirable place for occupancy as the first station of the Board in Japan. From that place he now writes: —

“Everything I have seen since coming here has only served to confirm me in the opinion, formed in connection with Mr. Blodget, that Kobe is the best place for our first station. There have been no new developments, excepting with reference to the service for foreigners, — that is, none that would show upon paper, though numberless little things have served to

confirm the truth of the statements in my former letters.

"We had some difficulty, at first, in securing a room for the foreign service, but at length, the Masons, who had just finished a hall for themselves, kindly offered it to me rent free, for one service each Sabbath, and we have now held service four weeks. The first Sabbath we had twenty-five in attendance, and though there has been no great increase in the size of the congregation as yet, the interest in the service is increasing, and newcomers are seen every Sabbath, so that we expect an increase in the congregation before long. The attendance will be irregular for some time, because, if a steamer happens to be going out Sabbath afternoon, or one comes in in the morning, the merchant community must (as they think) look after their mails.

"Another indication of interest is to be found in a subscription for the purchase of an organ, which now amounts to \$260, and will reach \$300 by the time the mail leaves. This was started without any suggestion from me.

"This afternoon I applied to the Japanese Government, through the American Consul, for a lot of land for a church, which I presume will be built within a year, without assistance from abroad. If it had been possible I should have made an effort to secure this gift (of the land) for the Board, but a lot could not be found which would be suitable for a mission chapel and also convenient for the foreign residents.

"If it is possible for an associate to come out in September I wish he would do so, for I shall be ready to share my labor with him; and I think I can begin to teach a daily Bible class by that time, if some one can assist me in the foreign service. Two of us ought to carry on this service without any serious interference with our work until we are able to hold similar services with the Japanese, and in a religious point of view we shall be the better for it.

"I have been studying a little less than six months, and of course have been chiefly occupied with the language, and find I have just fairly begun to see how to

do my work, of study, but am a long way from the end. In the spoken language I have something of a vocabulary, and a sufficient knowledge of the grammatical usage to enable me to converse with my teacher or servants on any simple matter, though it sometimes requires a good deal of patience both on their part and mine. My teacher, and a young man who is my cook now, but will be my teacher when another man comes, have both been reading their Chinese Testaments, with a good deal of interest, and I am inclined to think they are beginning to see the truth, and am longing to be able to talk more plainly to them. My teacher asked me the other day what he should say when he prayed to Christ. I told him as well as I could the main subjects which I thought he ought to mention. He has expressed his determination to be a Christian, and says he thinks the government will not meddle with him if he does not preach to others. I told him that he ought to teach others, showed him, in his Chinese Testament, the command of Christ as contained in the last chapter of Matthew, and told him it was because of that, that I came to Japan. This surprised him, and pleased him too; but I doubt whether he is quite ready to incur very much risk for the sake of being a Christian. However he reads his Testament every day, and I trust that he will become a true follower of Christ.

"The law against Christianity remains in force, and I see the placard nearly every time I go down town. It reads, I am told, 'The Christian religion is severely interdicted.' It remains to be seen how much this will interfere with our operations."

---

### Mission to Persia.

#### RELIGIOUS INTEREST IN HASSAN.

IN a letter from which extracts were published in the August Herald, Mr. Cochran referred to cheering intelligence from the young bishop Yosep, of Hassan, in Botan. In a report of the mission for the last year, since received, Mr. Labaree notices the interest in that place as follows:—

"We have been much cheered by intelligence from our most remote out-station to the west, Hassan, in Botan. Though it has been less favored with missionary superintendence than almost any other out-station within the bounds of our mission, it has enjoyed signal blessings from the hand of the Lord. No place in the field under our care evinces a more satisfactory growth in all true Christian graces. A brief account of the revival that took place in that village the past winter is worthy of special record. It is from the pen of the pastor, Mar Yosep.

"This winter I felt special anxiety for the conversion of sinners, and I pleaded with the Lord to confirm my faith. The first week of the year we set apart for prayer. The first two days we spent in fasting and special prayer for the quickening Holy Spirit. I believe that God, for the sake of his Son, heard our voice, for we witnessed a delightful awakening, beyond our faith and expectation. Praise to God that he caused me to see things I had not seen before — hard hearts melted, and the tears of sinners, most affecting to behold. Not only in the place of meeting, but should you go through the village you might hear the voice of prayer and weeping in many houses, until morning. Another surprising thing I saw was individuals rising in the congregation, confessing their sins, and with tears in their eyes revealing secret faults, acknowledging thefts they had committed, and while asking pardon of one another, also offering restitution. One young man gave his dagger to the gospel treasury, being unable to discover the owner of an article he had long ago stolen. About twenty persons have pledged themselves to God to live a new life. Should all these prove sincere in their promises and repentance, the blessing is truly a great one. I entreat you that you will aid with your prayers, that they may be confirmed unto the end. About one hundred and fifty souls assemble for preaching, and the place is straitened to hold them. Some sit in the door-way and some outside in the cold. Remember us before the throne of grace, that the Lord keep us in the true love of his Son."

"Such a story is doubly gratifying, first for the souls that in those dark regions have thus been added, we trust, to the true fold of Christ, and second for the faith it inspires respecting our whole field. Why may we not see such manifestations of the Holy Spirit's power in all our out-stations? The field everywhere is apparently ripe for a great ingathering; light abounds; the scales of ignorance and superstition have fallen from the eyes of multitudes; helpers are in a good degree qualified to lead souls to the healing fountain for sin and uncleanness. Nought but the quickening influence of the Holy Spirit is wanting to make our desert places 'blossom abundantly, and rejoice with joy and singing.' For this we ardently pray, and for this, above all other gifts, we ask your prayers, and the prayers of all the friends of Zion."

---

### Eastern Turkey Mission.

#### REPORT OF HARPOOT STATION.

THE following extracts are from the report of the Harpoot station for 1869:

"The general progress of the year, though below our hopes and prayers, has been encouraging, and much more marked than that of the year 1868. There are indeed a few of the seventy-eight out-stations which report no progress, and two or three where there has been apparent retrogression. But in explanation of this, two things may be said. One is, that ecclesiastical opposition has been more bitter and persecution more unrelenting than usual, so that, in newly occupied places, many stony-ground bearers have been frightened away. In the end the work is strengthened by such hostility. The other explanation is, that seeing the crying need of our broad field, we were led to employ some laborers of whose fitness doubt was felt. They brought injury to the work, and we trust we shall not be left to repeat the mistake.

*Contributions.* "In estimating the liberality of this people it must be premised that the sums returned include not only the pastors' salaries, but the amount

given for education. Still, education is as yet most closely allied with religion here; for not only is the Bible not banished from our schools, but it is the principal text-book in most of them, and usually the preacher and teacher are the same person. It must also be said, that in some of the communities there has been a special effort made this year in connection with chapel and school building, and that in these places the next year's contributions will doubtless be less. The aggregate of contributions this year is \$4,446.50 against \$3,105 last year, a gain of forty per cent. This is an average of \$8.25, gold, for each church-member. The report of the New School General Assembly, for 1869, gives an average of \$21, currency, per member, for congregational expenses and benevolence. This \$21 represents not more than fourteen days wages of a common laborer. The \$8.25 here represents forty-one days' labor; and to make the comparison fair we must bear in mind that the proportion of common laborers here is vastly greater than in America. Deducting the salaries of missionaries, the remaining expenses of the Board in the field have been, to these native contributions, as fifteen to eleven. In other words, the work here is nearly half self-supporting, including seminaries, chapel building, and everything.

*Education.* "The school statistics show encouraging signs of the gradual overcoming of prejudice against female education. In the places where churches are organized, — as a rule, the older out-stations, — the girls are more than four sevenths the number of boys. In the remaining sixty-two places they are less than two sevenths. As a station, more was done by us for education than ever before. It has been our desire to maintain the proper equality between supply and demand — in other words, to keep our hands upon the intellectual pulse of the field, and furnish facilities for *higher* education just so fast as there is a craving for it. The growth thus secured will be spontaneous and healthful. In this matter it is evidently easy to err in either direction, but the growing intelligence of

the people seemed to demand a step in advance, and this has been taken in the formation of a normal school. In this, twenty-nine young men spent the summer, preparing themselves for teachers, and the winter's demand for them showed that a much larger number could have been usefully employed. The same consideration led to the calling in of our pastors for an additional summer's study, and the raising of the standard for admission to the Theological Seminary.

*Congregations.* "The aggregate of average congregations has increased from 2,847 to 3,395, — a growth more than equaling that of the two previous years. There is even a larger numerical growth of the Protestant community, which is 600 larger than last year. The number of occasional bearers of the word is very large; for, besides those who come to our chapels, there are twenty-eight out-stations which report no regular congregations, and in these the helpers are continually bringing the truth to bear upon the hearts of men. There is a sort of 'half-way house,' and those who halt at it are called by the helpers 'half-perfected brethren,' — men convinced of the truth, and waiting for courage or for company to separate themselves from the old church. Many such are found in these twenty-eight out-stations.

*Churches.* "Ninety-six were added to the churches, on profession, during the year, increasing the membership twenty-one per cent. Those received to the membership of the New School Presbyterian churches on profession, during the same year, were only five and three fourths per cent. of the previous membership. New churches were formed at Hooeli, Haboosi, and Choonkoosh. The first of these was organized with eighteen members, set off from the neighboring Perchenj church. The latter, however, having received eighteen on profession during the year, is able to report an undiminished membership.

"Aghun remains the only headless church, but will probably have a pastor before the close of another year.

"Five hundred and three Bibles, and 3,752 parts of Scripture, have been sold, or more than one to every Protestant, large or small. Fourteen thousand other books, mostly religious, have also been sold, not including those boxed to other stations.

*Theological Seminary.* "The Seminary, though belonging to the mission, should be reported by the station, being under its care. The number of pupils in attendance was thirty-nine, of whom twenty-two graduated at the close of the term, four of them going to the Bitlis field, one to Erzurum, one to Diarbekir, and sixteen remaining with us. In the remaining class of seventeen were four Koordish speaking students, supported by the Union of native churches. It was voted to elevate the standard of admission, requiring candidates to complete what have hitherto constituted the studies of the first year in the station classes. The students of the Junior class were included in the benefits of the change, by lengthening their course to five years.

"The female seminary was in a prosperous condition, fifty-one girls and women being enrolled as pupils.

"The progress which this glance reveals has not been achieved without some unpleasant experiences, and the admixture of many discouraging occurrences. Neither has it been achieved by human wisdom, but alone through the blessing of God. And, with our growing work, we feel a growing need of the prayers of the churches at home, that the Divine presence and blessing may continue with us."

#### RELIGIOUS INTEREST AT BITLIS STATION.

Mr. Knapp wrote from Bitlis May 2d. He had just returned from a tour of twenty days, in which, accompanied by Pastor Simon, he had visited out-stations on Moosh Plain. Selected passages from his letter will present the more interesting features of the tour:—

"The greatest feast of good things we enjoyed at the village of Havodoric. In my last letter, I wrote that our people, some six weeks ago, observed a day of fasting and prayer for this village. The

village also observed the day in like manner, and the presence of the Holy Spirit was then manifest. The daily worshipping congregation was in tears before God, and a number were converted. On the night of our arrival, we called together eighteen of the most prominent men, and each one, in reply to the question whether he desired a church to be organized, replied: 'Bodvilly, I believe there ought to be a church, but I am not worthy to be admitted to it.' They united in inviting Arvedis, their preacher, to be their pastor.

"On Tuesday, their school-teacher was married to one of the girls of the village. This teacher is a member of our training class and church, and has had a full school, consisting of 52 scholars. During the day the three delegates, the deacon, and four others from Bitlis arrived. Although they are unused to traveling, rather than fail of being present, they all had walked over the muddy roads,—the distance being forty-five miles. On Wednesday we spent ten hours in examining twenty-two persons. Their history and religious experience was exceedingly interesting, and most stimulating to one's piety.

*A Simple Piety.* "Their piety is characterized for *simplicity*. One, when brought under conviction, was for a time in great distress of mind in view of his past life. He had been a notorious thief and robber, and in company with others had stolen from the flocks in many villages, often appropriating to himself but a small portion of the slaughtered prey, leaving the rest to be devoured by wild beasts. In one of the prayer-meetings he stated this fact, and said it would take one half the whole village was worth to replace what he had stolen. With tearful entreaty he sought forgiveness. They promptly replied, — 'Brother, we most cheerfully forgive you. Go to the other villages from which you have stolen, confess your thefts, and seek forgiveness, and if they demand reparation, as you are poor, we will help you pay the debt.' Another said he had defrauded government of taxes to the

amount of five piasters (20 ets.), and he did not find forgiveness of God until he resolved to refund the amount.

“There were two brothers, partners in business. One of these, fifteen years ago, had stolen a sheep from a Turk. When brought under conviction of sin a few weeks since, he felt that he must go and confess the theft. He went, and the haughty Turk would not forgive him, but required not only that he refund the sheep, but all that would ordinarily have accrued as a product of that sheep during the intervening fifteen years. In great distress of mind he at once repaired to his brother, confessed to him also the whole, and asked what he should do. The brother — a good Christian man, one out of a thousand — replied, ‘Let us pray over it, and if the Turk adheres to his demand, we must refund the whole, as he requires.’ They prayed; after which the man again sought forgiveness, and to his happy surprise the Turk released him on his paying only the sheep.

“Our delegates were greatly surprised at the simplicity of faith, and strong Christian character, of the females that were examined for church-membership.

*A Happy Day.* “The 28th was to me, I think, the happiest day of my life. At sunrise we spent an hour with those who had been approved, and talked to them about their responsibilities as to their pastor’s support. They cheerfully assumed one fourth of his salary to start with, with the promise of assuming the whole as they increased in numbers. Owing to the mountainous condition of the country they are unable to cultivate more than a few terraces, and consequently have to subsist mainly on the black bread of their millet, and the product of their goats and sheep. To attend to their sheep-folds, which are in many cases two hours’ walk distant, on the mountain sides, many of the adults have to be absent during week days, most of the year round.

“After this meeting, the service of organizing the church, consisting of eleven members, including two females, took place. This occupied an hour. Then there was the installation of their pastor,

which occupied about three hours, and then the celebration of the Lord’s Supper. In the after part of the day there was a prayer-meeting — a most reviving season. And so we *enjoyed* the eight hours’ services of this never to be forgotten day. There were fifty present from Bitlis, Moosh, and Khanoos.

*A Changed Village.* “What a change has come over this village of Havdoric! Ten years ago Pastor Simon went there, and was lodged over night by that brother who gave the advice about the stolen sheep. So bitter was the opposition of the villagers to Goson’s entertaining him, that they besought him to turn him out into the streets. He refused, and the next morning they repaired to the city of Moosh and entered a complaint: and within the day the pastor was summoned, by the civil officer, to appear for trial. Nothing was found worthy of punishment, and he was dismissed with the advice not to return to that village, as he might be in danger of his life. In spite of this advice he returned, and preached three months, amid threats and dangers. One of their number now confesses that he that winter resolved to shoot the preacher. Since then they have had three helpers, two now reposing in their cemetery, — one of them the blind preacher, ‘John Concordance,’ author of the sermon on tithing. And now, in this village of 50 houses, 17 houses, or 150 souls, are Protestant, and the whole village, five persons excepted, are persuaded of the truth. Of the Protestants, sixteen have promised to give tithes to the Lord. All the male members of the church but one give tithes.

“As I was about to leave the village before sunrise the next morning they prevented me; and beating their walnut board with mallets (their bell), in a few minutes eighty persons were assembled, and we had a precious prayer-meeting of an hour and a half. We had never heard such *earnest* prayers.

“Every one who attended this two days’ meeting felt refreshed, and became possessed with a strong desire to have his own place visited in like manner by the



Holy Spirit. Our delegates at the monthly concert, yesterday, spent two hours in giving a glowing account of what they had been privileged to see of God's glory, and in prayer for our out-stations, Moosh and Havodoric.

*Bitlis.* "Though my letter is long, I must stop to tell you that the blessed revival is continuing here in Bitlis. Pastor Simon regretted leaving the city on this last tour, for nineteen had just been approved for church-membership, and he wanted to remain to feed those lambs, and urge others to embrace Christ. Our people have torn down the inner partitions of their chapel, to give room for constantly increasing new comers. Our daily sunrise prayer-meetings continue. Sixty-five were present this morning. These meetings are held at private dwellings.

May 24. "Last Sabbath was communion season here. Nineteen were received into the church, which now numbers 63. Four hundred persons were present — the largest congregation ever present in Bitlis."

---

### Western Turkey Mission.

REPORT OF MARSOVAN STATION, MAY, 1870.

THE report from Marsovan, presented at the recent annual meeting of the Western Turkey mission, shows pleasant progress there.

*Schools — Congregations.* "The number of Protestants has increased from 654 to 763. This increase of 109 souls is entirely outside of Marsovan, where, although the work has made very gratifying progress, and was never more hopeful than now, there has been no increase in the number of Protestants. Since the completion of their chapel, the brethren in Marsovan have taken hold of their common-school with new zeal, and are now employing three teachers in place of one. The number of scholars in the whole field is 336, in place of 221 a year

ago. The average Sabbath congregations have advanced, in Marsovan, from 260 to 310; in the out-stations, from 231 to 300; or in the whole field, from 491 to 610.

*Liberality.* "But the most marked and gratifying progress has been in the way of benevolence, — in giving for the building of chapels, for the support of preachers and teachers, and for the relief of the poor. In place of less than 3,000 piasters reported for these objects a year ago, nearly 30,000 piasters have been given during the past year. A year ago we were able to report, that the brethren in Marsovan had *promised* to raise 10,000 piasters towards building a chapel. In less than six months from that time, besides supporting their preacher, they actually raised double that amount, and with the aid promised by the Board and some help from individual missionaries, they have built a neat and commodious chapel, capable of accommodating 1,000 persons, with two fine rooms in the basement, for their common-schools. This large sum was not raised without much labor, self-denial, and sacrifice. Two of the brethren, besides giving liberally in money, gave two or three months' time to purchasing lumber, and superintending the work.

"The principle of tithe-giving has also made much progress. This is especially the case in Marsovan, where, at the beginning of the present year, all but two of the male members of the church adopted it.

*The Churches.* "Seventeen were added to the church in Marsovan during the past year. Quite a number of these were from the neighboring stations of Amasia, and Hadji Keuy. About the commencement of the present year, especially in connection with the week of prayer, there seemed to be more than usual religious interest. This was manifested especially by a spontaneous giving of tithes (above referred to), and also in an increased readiness to pray, first on the part of the sisters, and afterward among the brethren, and others not members of the church. After the close of the week of prayer, three

prayer-meetings a week, besides the women's meeting, were sustained for two or three months. Save in the girls' school, the interest was at no time so deep or general as we longed to see, but we trust there was a real spiritual work, and that souls have been born again. In one case a man, his wife, and his oldest daughter

all gave pleasing evidence of a change of heart, and have been received into the church. Over twenty persons in all have presented themselves for examination, and although only about a third of them have as yet been received, it is hoped that as many more will be, after a little longer probation."

## MISSIONS OF OTHER SOCIETIES.

### BAPTIST MISSIONARY UNION.

THE Union held its fifty-sixth annual meeting at Philadelphia, May 24, 1870. The Report presents the following "general summary" of the missions:—

"The missions of the Union are 13. In the Asiatic missions are 20 stations where American missionaries reside, 328 out-stations, and 319 churches. The number baptized the last year is 1,504, and the whole number of members in the churches is 17,495. Including those churches in Burmah not immediately under the supervision of the Union, the number of members reaches more than 20,000. Number of American laborers connected with the Asiatic missions, 100; of whom 48 are males and 52 females. Of native assistants there are 475, and of this number, 80 are ordained ministers of the gospel.

"The tables of the Missions in Europe and Africa furnish the following summary: 1,571 stations and out-stations, 311 churches, 382 preachers and colporters, and 3,096 baptisms, with a total membership of 26,964.

"Combining the statistics of the Missions in Asia, Europe, and Africa, we have an aggregate of 1,919 stations and out-stations; 630 churches, 957 laborers of all classes, 4,600 baptisms, with 46,964 members,—showing a gain over the previous year, as reported, of 169 stations and out-stations, 12 churches, 110 laborers, 1,059 baptisms, and 1,345 members."

It will be understood that "the Asiatic missions," distinguished from those "in Europe and Africa," are more properly missions to the unevangelized. They are

in Burmah, India, China, and Siam. In Burmah there are three missions: (1.) The "mission to the Burmans," at 6 stations, with 19 churches (of which 2 are English), 1,045 members of the churches, 613 pupils in schools, and "about 50 native preachers, of whom 10 are ordained." (2.) The "mission to the Karens," at 8 stations, with 276 churches, 14,403 members, 2,763 pupils in schools, 335 native preachers, of whom 67 are ordained. (3.) The "mission to the Shans," at 2 stations, with 5 churches, 139 members, 11 native preachers.

In India there are two missions,—that "to the Assamese (Farther India, north of Burmah), with 4 stations, 8 churches, 246 members; and that "to the Teelooos,"—Southern (or Southeastern) India—with 3 stations, 2 churches, 835 members, 34 native assistants. There are two missions in China, the "Southern" and the "Eastern," with, in all, 7 churches, and 286 members. There is also a "Chinese mission of Bangkok," Siam, with 3 churches, and 77 members.

The European missions are in France, Germany, and Sweden; that in Africa is in Liberia.

The receipts of the Union for the year reported were, in all, \$200,953.80; the expenditures, \$207,184.03. There was a balance against the treasury at the close of the year (April 1) of \$19,606.46.

### PARIS EVANGELICAL MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held on the 12th of May. Its opera-

tions extend to three fields,— the country of the Bassoutoes in South Africa, Senegal, and Tahiti—the first of these being the largest and most hopeful. In consequence of the wars which the Boërs have waged against the Bassoutoes, the missionary work, undertaken by our French brethren in behalf of this interesting people, has suffered materially for several years. It would seem, however, that this time of visitation may now be regarded as having come to an end; and though much evil has resulted from these conflicts and distractions, it is supposed that brighter days are in prospect. “There are nine central stations, at which the laborers are in full activity. Everywhere the conversions are numerous. The taste for reading is spreading more and more; and it is found in places where there are no teachers. Five boxes of New Testaments in the native language, printed in Paris, were sold immediately; and others are expected with impatience. The religious and educational journal, called the *Little Luminary of the Bassoutoes*, is more and more appreciated. The Normal school at Morija, closed temporarily because of typhoid fever, has recalled its pupils, who number twenty. The catechists in charge of important out-stations are in full activity, and their number is increasing. Hitherto there has been occasion for nothing in their conduct and zeal but praise.” The death of Moshesh, so long and widely known as the chief of his tribe, a man of great wisdom and ability, was announced; but it was very pleasant to hear at the same time of his conversion, — an event which the missionaries have desired and longed for through so many years.

The Sencgal mission has been resumed, after a brief interruption, three missionaries having been sent to revive it. The work at Tahiti is not prosperous; but the committee continue it, “sustained by the sentiment of profound commiseration which led them to that distant island.”

The receipts of the previous year were 214,890 francs; the expenses were 242,444 francs. The debt of the Society, including a previous deficit, is 41,111 francs.

## BERLIN MISSIONARY SOCIETY.

THE last Annual Report of this Society acknowledges the receipt of 5,202 thalers from its friends in Berlin (the King of Prussia, Dr. Hengstenberg, and a lady having made the largest individual donations, 100 thalers each); from its friends in other places, 58,494 thalers; for special objects, 3,625 thalers; from legacies, 433 thalers. Among the items of expenditure the following are prominent: outfit and passages to Africa, 3,070 thalers; cost of supporting the stations in Africa, 42,236 thalers; salaries of the teachers and officers at the Mission House, Berlin, 5,020 thalers; support of the Mission House and its pupils, 3,976 thalers.

The following table will exhibit the condition of the different missionary stations at the close of 1869:—

## ORANGE FREE STATE.

Stations.	Date.	Labor-ers.	Congre-gations.	Commu-nicants.
Bethany,	1834,	4	350	230
Pniel,	1845,	1	60	35
Poortjesdam,	1867,	2	150	87

## CAPE COLONY.

Amalienstein,	1856,	4	616	358
Zoar,	1833,	1	145	70
Lady Smith,	1857,	1	90	46
Anhalt Schmidt,	1860,	2	256	114
Riversdale,	1868,	1	136	59

## BRITISH KAFFRARIA.

Bethel,	1837,	3	180	80
Wartburg,	1845,	3	166	87
Petersberg,	1857,	2	53	33
Emdiseni,	1864,	1	55	25
Etembeni,	1868,	—	31	21

## NATAL COLONY.

Emmaus,	1847,	1	115	46
Christianenburg,	1848,	1	282	170
Stendal,	1860,	1	4	1
Wartburg,	1867,	1	—	—
Emangweni,	1863,	1	15	11
Emnweni,	1868,	1	—	—
Empondo,	1868,	1	1	1

## TRANS-VAAL REPUBLIC.

Botshabelo,	1865,	3	550	292
Lydenburg,	1866,	3	84	46
Pretoria,	1866,	1	34	19
Wallmanstbal,	1869,	1	12	3
Tschauengeng,	1863,	1	—	—
Ga Matlale,	1865,	2	15	11
Makapanspoort,	1865,	1	13	8
Thutloane,	1867,	2	14	12
Malokung,	1867,	2	2	2
Ga Modimulle,	1867,	1	—	—
Blauberg,	1868,	1	5	2

It does not appear how many of the “laborers” mentioned in the foregoing

table have received ordination. Some of them are teachers; others are mechanics; and five are "native helpers." Only one female is reckoned in the number.

◆

JAPAN—PRIESTS SEEKING LIGHT.

THE *Presbyterian Monthly Record* for August gives a letter from Rev. E. Cornes, of the Presbyterian mission in Japan, dated Yedo, May 20th, in which he says: "We have one old Buddhist priest, about fifty-one years of age, in the school, who says his object in studying the English language is to be able to study the Bible in the '*Original English*.' The first Japanese teacher in the school, who reads English, French, and German, and is a good scholar, is reciting twice a week to me in the Latin language. He wishes to learn something of this language to assist him in his study of law. My opportunities for exerting a direct Christian influence, and teaching the truths of Christianity to some of these native teachers, who speak and understand English well, are very frequent; and some of them are very superior young men. Mr. Thompson is doing a very interesting work just now among the Buddhist priests; six or seven of whom are coming to him to study the Scriptures and acquaint themselves with the Christian system of truth. I wish you could have entered Brother Thompson's little 'upper chamber' with me a few Sabbaths ago, and witnessed what I did, and felt as I did with reference to the interest and hopefulness of our work here.

"There were three intelligent, grave-looking priests, with shaven heads and flowing robes, sitting around the table, reading the Bible and listening to the explanations of your missionary, with serious, earnest faces, betokening, I thought, much more than mere curiosity. One of them having learned that the original language of the Old Testament was Hebrew, became interested at once in examining the Hebrew Bible and Lexicon, and wishes to know if he could not probably learn to read it in a year. He has already learned to read the English Bible quite well.

"A few facts these men have learned, in Geography and Astronomy, have taken

from them some of the fixed dogmas of their faith, and they are now ready to doubt the whole system which included such absurdities. Brother Carrothers also has some priests coming to him, with many others desirous, or at least willing, to read the Bible.

"His teacher, an excellent man, seems to be an inquirer in earnest, and is now studying the subject of baptism. We are very hopeful, although we know there is a dark side in the picture of our work here, and we sometimes apprehend serious persecution to our converts and inquirers, and opposition to ourselves. The eyes of the authorities and the priesthood are watching us closely."

◆

MADAGASCAR.

THE *Chronicle* of the London Missionary Society, for June, states: "The most recent statistics of the mission which we have received, are given by the Rev. W. E. Cousins, in the following terms: 'The past year has been probably the most remarkable that has occurred in the history of Madagascar; and I think you will find the numerical increase to be without a parallel, at least in modern times. The total number of adherents has risen from 37,000 to 153,000 in twelve months, and even this is too low an estimate if we wish to include all who call themselves Christians. We have purposely reported lower numbers than the natives have given us in very many cases. Besides this, there are congregations scattered over the whole island, in the various posts and military stations, of which very few are included in our reports.' Mr. Cousins reports that the number of church members has increased from 7,066 to 10,546. The increase is very moderate, and shows how careful the missionary brethren are to see their people well instructed, and their religious character tried, before they are admitted to the full privileges of Christian fellowship.

"On the question of Government interference, respecting which some wrong impressions have gone abroad, the following striking testimony is given by Mr. Jukes:—'It is just to the Queen and her Prime

Minister that I should state that I met with no instance in which coercion has been employed in the matter of religion. Everywhere their message was the same: "If you want to pray, pray, for that is good; if you do not wish to pray, you are not compelled.""

The July number of the *Chronicle* gives letters from several missionaries in Madagascar, from which the following extracts are taken. Mr. Pearce, of Analakely writes: "The year 1869, upon which we have now to report, has been a year of wonderful change and marvelous progress in Madagascar. The opening of the year was full of promise, warranting the highest expectations, and we entered upon our labors greatly encouraged by the success of the past, and stimulated by the hopes we entertained for the future; but we have seen greater things than any of us expected, and what has taken place is far beyond what any of us ventured to hope for. There was promise of the 'fifty,' but we have gathered the 'hundred-fold.' We looked for a 'shower,' but 'a great rain' of blessing has been sent, under the influence of which the condition and position of the church in Madagascar have been wonderfully changed.

"Unlike the rains which, at this season of the year, refresh the thirsty soil of Madagascar, and which are sometimes partial in their fall, visiting this village, but passing by that — unlike that, the blessing has come down upon the whole field of our labor in this island, so that we at Analakely can rejoice with others, and they rejoice with us."

Mr. Jukes reports: "At *Ankadibevava*

our church books show an increase of seventy members, but this in reality is below the proper number, as many received into fellowship at *Ankadibevava* have been transferred to strengthen the newly-formed church at *Faliarivo*. These new members have all undergone the two months' instruction previous to baptism, and four months before being proposed to the church, as agreed upon by the missionaries. An evidence of growing zeal is seen in the amount of money contributed during the year (£95), and the efforts which have been made to enlighten the ignorant on the duties and doctrines of religion. With the assistance of liberal donations from the Queen and Prime Minister, given to the congregation, we have been able to send forth twenty-one evangelists to instruct those in the country who are just emerging from the darkness of heathenism. Three of these evangelists are cultivating new ground among a tribe three or four days' journey east of the capital, called *Takay*. They are all meeting with encouraging success in their work. . . .

"Last year we had fourteen or fifteen dependent stations in the country, *we now have fifty-three*. This great increase involves a corresponding increase of labor and anxiety, for the newly-formed congregations — some a long distance from the capital — are composed of recent converts from heathenism, and require constant oversight and instruction. . . . The twenty-one evangelists whom we have sent out, occupy important centers among these new congregations, and by the blessing of God will accomplish a great work for his glory."

---

## WOMAN'S WORK.

### GIRLS' SCHOOL AT MARSOVAN.

In reports from the *Marsovan* station, Western Turkey, to the annual meeting of the mission, in May, the girls' boarding-school at that place is thus noticed: —

"No part of our work has given us

more encouragement during the past year than that in the girls' boarding-school. Indeed, this has been a source of great and almost constant joy. Considering the homes from which the girls come to us, and the influences under which they have

been brought up, we must say their general deportment has been truly admirable. Their diligence in study, their general faithfulness in discharging their various household duties, their love for their teachers and for each other, their conscientiousness, prayerfulness, and general Christian deportment, and their earnest desires and endeavors to teach the truth to others and to lead them to Christ, have afforded us great joy and encouragement. This is especially true of the last four months.

"As mentioned in our station report, about the time of the week of prayer there seemed to be unusual evidence of the presence of the Holy Spirit in this city. This was particularly true of the girls' school. Some received their first serious impressions from a sermon preached at the beginning of the week of prayer, on the work of the Holy Spirit; others still farther back, from sermons by Dr. Schneider; and others from the private conversations of missionaries, missionary ladies, and classmates. A very marked and gratifying feature of the work was its effect on those who were already professing Christians. These were six in number. Two by two they divided up their classmates among themselves and made them subjects of special prayer and conversation, often praying *with* them also in private, and in little bands. With subdued but joyful hearts they would come to us, and tell us of their hopes in regard to those for whom they were laboring. The whole school was moved—twenty in all. In a few instances there was deep conviction of sin, lasting for days or even weeks. Others seemed only to 'look and live.' Once aroused from their slumber, and their eyes directed to the loving Saviour, his love awakened theirs. In others the seed of divine truth seemed to have found a lodgment months before; and deep down in the good soil of their hearts there had already commenced a new spiritual life, scarcely noticed by others, scarcely realized by themselves, and it only wanted those warm days of Christian life to cause it to burst forth to view.

"*Time* is the test of Christian character,

and perhaps it is even yet too soon to pronounce a very decided judgment in regard to these young persons. But as from the beginning so also *now*, we have a good deal of confidence in all but perhaps two, that they have indeed been born again.

"We expect to graduate a class of six in the fall. All of these are members of the church, and all have been laboring earnestly for the spiritual good of their classmates and others, as they had opportunity. Seldom does one see girls more attached to a school, and at the same time more anxious to finish their course that they may go forth and labor for the salvation of souls, and impart to others the blessings they have themselves received. While we have confidence in all, and trust that by the grace of God they will be found faithful even among the faithless, there are some really choice Christian spirits among them, who, by their superior intellectual and moral traits, and their wisdom and tact in laboring for souls, have especially won our love and confidence; and whom we trust the Lord has qualified, and will yet more abundantly qualify to be instruments of great good."

---

#### GIRLS' SCHOOL AT AINTAB.

The following are extracts from Miss Proctor's report of the school at Aintab, under her charge, presented to the Central Turkey mission at its recent annual meeting:—

"We have resumed the care of the little Armenian school, in which our girls commenced taking practical lessons in teaching last year; and since it has been removed to a room in our own house, it promises to be of real service both to teachers and taught. The girls took hold of it heartily, twelve signifying their willingness to teach an hour a day, when the matter was proposed to them. Once a week we hold a miniature 'Teachers' Institute,' when we discuss the best methods of teaching, and the practical difficulties of maintaining good order in school, as they come up from day to day. This last is no easy task. The little girls, being altogether from Armenian families, are unaccustomed to order and discipline

of any kind, and it is a weekly problem with us how to establish a healthy public sentiment in the school in regard to order.

"At the end of the first three months the set of teachers was changed, and we held a series of examinations of an hour each, for the different classes. The result was quite pleasing in regard to progress in Reading, Spelling, Mental Arithmetic, and Map questions, and particularly in regard to the Bible lessons, and in learning to *think* while reading.

"The little school numbers about thirty. We charge a small tuition, so that the school is no expense, and it seems to me invaluable as a part of the training of our girls for teachers.

"One most important subject remains to be noticed. How are our girls preparing in *heart* for the service of the Master? Ten of them are members of his church, three having been received at the last communion. Five others were very anxious to unite, but we thought it best for them to wait until they go home, as vacation is so near at hand. So there are but four in the school who do not profess to have given themselves to the service of Christ. All of the graduating class, we trust, are true Christians, and they are all earnestly hoping for the privilege of teaching, — some in their native towns, and some are planning to go to newer places, where they are more needed. Some of them feel deeply the worth of the soul, and are earnest and warm in their efforts to lead others to Christ. Others are more reserved, or have less of zeal and love."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

JULY, 1870.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.

<i>Castine</i> . Ladies of Trinitarian Society, by Mrs. Samuel Adams, of which \$25 to const. Mrs. A. E. Ives, their pastor's wife, L. M.	\$45 00
<i>Portland</i> . Mrs. N. Brown, a thank-offering, \$5, and from High st. church, Miss H. T. Fenu's s. s. class, for a girl at Marsovan, care of Mrs. Edw. Riggs, Sivas,	33 30
<i>Wells</i> Aux. Mrs. Samuel Lindsay, Treasurer, 2d Cong. church,	30 00
<i>Whiting</i> Aux. For Bible-reader in Mrs. Bissell's school,	25 00—138 80

NEW HAMPSHIRE.

<i>Derry</i> . Mrs. P. B. Day, to const. herself L. M.	25 00
<i>Danbury</i> . Mrs. J. LeBoquet,	1 00—26 00

VERMONT.

<i>Bakersfield</i> . Mrs. E. M. Barnes, for support of a girl in Harpoot Seminary, <i>St. Albans</i> Aux. By Mrs. M. A. Smith, Treasurer. Of which \$125 to const. Mrs. Emily B. Safford, Mrs. Mary F. Whiting, Mrs. Eliza C. Farrar, Miss Adeline E. Riggs, Miss Sophia Brainerd, L. M's; \$25 from Mrs. John G. Smith, to const. herself L. M.; \$25 from Mrs. A. J. Samson, to const. her daughter, Miss Henrietta L. Samson, L. M.; \$25 from Mrs. Maria W. Smith, to const. Miss Helen Lynde Brainerd L. M.	30 00 200 00—230 00
--	------------------------

MASSACHUSETTS.

<i>Andover</i> . Abbott Academy, for support of scholars at Harpoot, Oroomiah, Odoopitty, Inanda, and Foochow, — one at each place, — in part	137 25
<i>Amherst</i> , South. Mrs. "M. P. L.,"	5 00
<i>Athol</i> . Mrs. Phoebe M. Thorp, \$15; Miss Jennie L. Case, \$1; Temple Cutler, Esq., to const. his wife L. M., \$25;	41 00
<i>Alston</i> . For "W. B. M.,"	1 00
<i>Boston</i> . Anonymous, \$5; Two Friday evening earnings, \$3; Premium on silver dollar, 10c.; Sale of jewelry, \$40; Central ch., Miss Louisa Thompson, \$50; Shawmut Cong. ch., Mrs. J. S. Stone, to const. Miss Martha A. Willard L. M., \$25;	123 13
<i>Boston</i> , East. A thank-offering from a lover of Missions,	10 00
<i>Boston Highlands</i> . Eliot ch. Aux., by Mrs. Anderson, of which \$25 from Mrs. Stephen J. Bowles, to const. herself L. M.	47 00
<i>Bradford</i> Academy Aux. To support a pupil in Miss Proctor's school, Aintab, Turkey,	20 00
<i>Braintree</i> , E. "Monotequot Young Ladies' School," the proceeds of a sale of their handiwork, with \$25 contributed by the Principal, Miss R. A. Faxton, to const. herself L. M.	126 00
<i>Chelsea</i> . "A Friend,"	5 00
<i>Dedham</i> . "A friend of W. B. M.,"	5 00
<i>Dorchester</i> . 2d Cong. ch., a friend, to const. Miss Eliza Withington, L. M.	25 00
<i>Hadley</i> South, Falls. "A,"	5 00
<i>Jamaica Plain</i> . Central Cong. s. s., by B. W. Williams, for Mrs. Edwards' school,	50 00
<i>Lawrence</i> . Lawrence st. ch. Aux., by Mrs. J. L. Partridge, Treasurer; of which \$50 to const. Mrs. C. M. Cordley and Mrs. W. A. Kimball L. M's,	100 00
<i>Lincoln</i> . George M. Baker, Esq., for pupil in Oroomiah,	28 00
<i>Petersham</i> . Mrs. L. Whitney, for a scholar in Mrs. Edwards' school,	30 00
<i>Springfield</i> . Galen Ames, Esq., to const. his wife L. M.	25 00
<i>Wilkinsonville</i> . Mrs. W. R. Hill, \$5, Miss Carrie W. Hill, \$5;	10 00—793 38

RHODE ISLAND.

<i>Providence</i> Aux. By Miss Anna T. White, Treasurer; of which \$75 to const. Mrs. W. J. Cross, Mrs. William J. King, and Mrs. George Clafflin, L. M's, \$137.00; "In answer to Prayer," \$25;	162 00
---	--------

CONNECTICUT.

<i>Bozrah</i> . By Mrs. Albert G. Avery, of wh. to const. Mrs. Nathan S. Ghent L. M., \$25,	36 25
<i>Poquonock</i> . From "A Friend,"	5 00—41 25

NEW YORK.

*New York*. Annual contribution of





are the leaders in that intellectual crusade against the tyranny and the ruthless intolerance of the old Brahminical system, that vast superstructure of error, which, thank God, is now nodding to its fall? Not Chunder Sen and his colleagues, but the missionaries. So much for their want of scholarship and culture. I will only add, therefore, in refuting the charge of illiterateness, that Medhurst and Morrison, of China, Ellis, of Madagascar, and your own Calvert, of Fiji, have given as good an account of the progress of education in their respective missions, and of their own share in it, as I can do of the missionary's part in the education of India.

"When our political journals and secular Indian reformers are specifying, as an instance of the regeneration of India, that the natives have changed their views on female education, and that schemes for the elevation of their women are being projected and carried out by the people themselves, it must not be forgotten that the first attempts to overcome native prejudice on this subject were made by missionaries; that they first succeeded in establishing female schools; that with respect to the stubborn controversy which has now ended in victory for woman's rights, the burden and heat of that great fight were borne by missionaries. . . . Several of those reforms in the laws of inheritance and property which are now conferring a boon on all classes of the Hindus were first carried out to meet the exigencies of Christian converts. In fact, look where I may upon the various and comprehensive improvements in the mental and civil condition of the people, my difficulty is to find a single beneficent change which does not bear upon it some impress of missionary labor. . . .

"The fact is, the progress of missionary labor through the population of India is the track of a river through a desert, and everything liveth whithersoever that river cometh."



#### A WELCOME SOUND NOT WELCOME.

MR. LOWRY, constrained by the failure of health, after a short residence in

Syria, to turn away from the mission, wrote, June 4, from on board the steamer, soon after embarking for home: "'Homeward bound,' is a welcome sound, but I must confess that to me 'Outward bound' was far more welcome. It was not easy, two and a half years ago, to say farewell to native land and loved ones, and embark for a foreign shore; yet that was far easier than the partings of a day or two ago at Beirut.

"In the first instance we parted with those who knew Christ to be the truth, the way, and the only way; and if we should not again meet them *here*, we hoped to meet them *there*. But in the last instance, we left behind us hundreds of thousands of human beings who have no knowledge of the truth as it is in Jesus. We left at home a sufficient number of young men to meet the claims of the people, if they were only consecrated to the work. We leave in Syria a feeble band of laborers, who, though almost discouraged that they are left to carry on the conflict at such odds, yet faithfully and persistently display their banner in the cause of truth.

"It is this feeling of the necessity of laborers in this extensive field that makes me so loath to leave it. And while I feel that the Lord, by his providence, has called me away *from* the field, I feel also that he must have called some one else *to* the field, to cheer the hearts of the brethren and help them in their arduous labors.

"You will ask me if I am sorry I went abroad. I have asked myself the same question often, and followed it with the suggestion that *perhaps*, if I had remained at home, I would not have lost my health. But the answer always comes back the same, — 'I followed the leadings of Providence in coming out, and I follow the same leadings in returning, and I would not have it otherwise.' 'I *being in the way*, the Lord led me,' said Abraham's servant; and I hope I may always be in the way, that I may be led of the Lord where he pleases. I would that all our young men in theological seminaries might put themselves in the way to be led, and I am not sure that, in such a case, Syria would so long cry in vain for help."

## A CHILD'S OFFERING.

THE following, with its inclosure, was sent to the Secretary in New York, from Pennsylvania: "Inclosed is a note, with five dollars, from D— P—, a Sabbath-school child of about eleven years, in the country, a few miles from Montrose. It was handed me by her superintendent, and explains itself. O that our land were full of such dear children, then the American Board would not be short for funds!" The note, inclosed with the money, was written with pencil, in a child's hand, and is as follows: "Will you give this to the missionary cause for me; I made sugar and sold it to get the money. Please excuse me for troubling you, for I did not know how to send it."

The above was in type for the August Herald, but was omitted for want of room; and now another donation, of six dollars, has come from the same child, with another note to her Sabbath-school superintendent, which is as follows:—

"I am eleven years old, and this with the other will make eleven dollars,— a dollar for a year. I pick berries after school, and go to New Milford early in the morning, before school, and sell them. I've got eleven dollars. Here are six, and I paid mamma's tax,<sup>1</sup> that was four, and got me a sundown. The tax man gave me 26 cents. Now I will get me some shoes. I get so tired; but then I think I am not heathen girl, so I forget being tired."

## EMBARKATION.

REV. CHARLES W. PARK, of West Boxford, Mass., and Mrs. Anna Maria

<sup>1</sup> Her mother is a poor widow.

(Ballantine) Park, of Amherst, Mass., sailed from New York, August 3, by steamer for Liverpool, on the way to join the Mahratta mission, Western India. Mr. Park is a graduate of Amherst College, and took his theological course at Bangor (one year) and Andover (two years). Mrs. Park is a daughter of the late Rev. H. Ballantine, of the mission to which she goes, and has two sisters connected with that mission.

## ARRIVAL.

MR. AND MISS RENDALL, of the Madura mission, and Misses Hillis and Smith, for Ceylon, who sailed from Boston January 22, reached Madras after a passage of "only 96 days"—April 28?

## DEATH.

AT Olivet, Michigan, July 13, Susan Elizabeth Dwight, daughter of the late Rev. Dr. H. G. O. Dwight, of Constantinople, aged 19 years.

## ANNUAL MEETING OF THE BOARD.

THE sixty-first annual meeting of the *American Board of Commissioners for Foreign Missions*, will be held at Brooklyn, N. Y., commencing on Tuesday, October 4th, at three o'clock P. M. Dr. J. F. Stearns, of Newark, N. J., is expected to preach the sermon on Tuesday evening. See full notice from the Committee of Arrangements, on last page of the cover of this number of the Herald.

## DONATIONS RECEIVED IN JULY.

MAINE.			
Cumberland county.		Bucksport, Cong. ch. and so.	75 00
Gorham, Cong. ch. and so.	23 16	Kennebec county.	
Lewiston, Pine st. Cong. ch. and so.,		Gardiner, Cong. ch. and so.	37 00
of wh. from A. D. Lockwood, 200,	264 00	Lincoln and Sagadahoc counties.	
Portland, Plymouth Cong. ch. and		Boothbay, 2d Cong. ch. and so.	2 50
so. m. c., 4 months,	55 30—342 46	Thomaston, a friend, for Nestorian	10 00—12 50
Franklin co. Aux. Soc. Rev. I. Rogers,		Mission,	
Tr.		Oxford county.	
Farmington, Cong. ch. and so. m. c.	6 03	Bethel, 2d Cong. ch. and so.	10 00
Hancock county.		Penobscot co. Aux. Soc. E. F. Duren,	
		Tr.	

Holden, a Donor, Somerset county.	5 00
Athens, a friend,	22 00
Union Conf. of Ch's.	
Waterford, D. Warren,	30 00
Waldo county.	
Searsport, 1st Cong. ch. and so.	15 25
Washington county.	
Calais, 1st Cong. ch. and so.	66 40
Whiting, Oliver Bassett, York county.	1 25—67 65
Biddeford, 2d Cong. ch. and so.	12 50
	<hr/>
	635 89

## NEW HAMPSHIRE.

Grafton county.	
Barnstead, David M. Coffin,	10 00
Bath, Cong. ch. and so.	40 00
Plymouth, Cong. ch. and so. m. c.	6 92—56 92
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Francesstown, Joseph Kingsbury,	40 00
New Ipswich, Cong. ch. and so.	11 00
Pelham, Mrs. H. C. Wyman,	25 00
Temple, Cong. ch. and so.	4 00—80 00
Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so. m. c., 2 months, 26.27; a friend, through Rev. B. P. Stone, 20;	46 27
Henniker, Cong. ch. and so., with other dona., to const. Rev. S. S. MORRILL, H. M.	92 75
West Concord, Cong. ch. and so.	15 00
Wilmot, Cong. ch. and so.	13 50—167 52
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so.	16 65
	<hr/>
	321 09

## VERMONT.

Bennington county.	
North Bennington, Cong. ch. and so.	27 02
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Lyndon, 1st Cong. ch. and so. m. c.	18 14
St. Johnsbury, South Cong. ch. and so.	42 15—60 29
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Williston, Cong. ch. and so. m. c.	17 00
Winooski, George B. Tolman,	10 00—27 00
Fraukliu co. Aux. Soc. C. B. Swift, Tr.	
Georgia, a friend, for the Dakota Mis- sion,	4 00
Orange county.	
North Thetford, Mrs. W. H. Latham, lately deceased, by her daughter,	10 00
Orleans co. Conf. of Ch's. Rev. A. H. Gray, Tr.	
Derby, Cong. ch. and so. m. c.	6 10
Trasburgh, Cong. ch. and so. m. c.	10 00—16 10
Rutland county. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c., for 18 months,	145 00
Fairhaven, Cong. ch. and so.	60 00
Rutland, Cong. ch. and so. m. c.	15 00—220 00
Washington co. Aux. Soc. G. W. Scott, Tr.	
Montgomery Centre, Daniel Wright, Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	1 00
West Hartford, Cong. ch. and so.	34 00
Windsor, Cong. ch. and so., coll. 97.90, m. c. 19.55, to const. Rev. SILAS P. COOK, H. M.	117 45
Woodstock, 1st Cong. ch. and so. bi- monthly coll.	10 63—162 13
	<hr/>
	527 54

Legacies. — Pittsford, Mrs. Sabra Gor-  
ham, by J. M. Goodnough, Ex'r, 50,  
less tax, 3;

574 54

## MASSACHUSETTS.

Barnstable county.	
Truro, 1st Cong. ch. and so.	30 00
Berkshire county.	

Hinsdale, Cong. ch. and so., annual coll.	203 00
Lee, Cong. ch. and so. (Gents Asso'n, 563, Ladies' ditto, 199.31, m. c. 117.69—880, less prev. ack'd, 42), of which from G. F. Bradley, to const. J. W. BASSETT, H. M., 100; Harrison Garfield, to const. Mrs. SAMUEL C. CAREY, Keckuk, Iowa, H. M., 100;	883 00
Pittsfield, Rev. S. B. Morley, Williamstown, Williams College, an- nual coll., in part, 107.48, m. c. 13;	60 00
Windsor, Miss L. C. Hume,	120 58
5 00—1,216 53	
Boeton and vicinity.	
Boston, of wh. from a friend, 7;	3,826 67
Chelsea, Winn. Cong. ch. and so. m. c., July,	29 50—3,856 17
Brookfield Ass'n. William Hyde, Tr. Gilbertville, Cong. ch. and so.	11 29
Ware, Orrin Sage,	500 00—511 20
Essex county.	
Lawrence, Lawrence st. Cong. ch. and so., to const. T. E. JEFFERY, H. M.	146 74
Essex co. North Conf. of Ch's. Wil- liam Thurston, Tr.	
Amesbury and Salisbury, Union Ev. ch., Frederic Hibbs,	5 00
Newburyport, Whitefield Congrega- tion, a friend of Missions, 50; North Cong. church, Rev. E. W. Hooker, D. D., 5;	55 00—60 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c.	13 72
Hamilton, Cong. ch. and so., to const. DANIEL E. SAFFORD, H. M.	103 00
Rockport, 1st Cong. ch. and so., to const. A. F. CLARK and Z. A. APPLETON, H. M.	200 00
Salem, Mrs. Aseuath Abbott,	25 00
Saugus, Cong. ch. and so.	169 80
Topsfield, Cong. ch. and so., to const. A. S. PEABODY, H. M.	170 00
West Boxford, a friend,	4 00—630 52
Franklin co. Aux. Soc. Lewis Mer- riam, Tr.	
Charlemont, Cong. ch. and so.	8 70
Montague, Charles H. Learued, 20, less express, 25c.	19 75
Northfield, "My Annual Mite,"	3 00
Shutesbury, Cong. ch. and so.	3 00—34 45
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Chicopee, 3d Cong. ch. and so., to const. Mrs. IILEN J. CHAPIN, H. M., 100; 2d Cong. ch. and so. 35.50;	155 50
Holyoke, 2d Cong. ch. and so.	31 83
Mittineague, Cong. ch. and so.	22 00
Springfield, Olivet Cong. ch. and so., to const. B. F. QUINBY, W. E. MON- TAGUE, and E. A. HUBBARD, H. M.	216 61
Westfield, H. E. H.	5 00—410 49
Hampshire co. Aux. Soc. S. E. Bridg- man, Tr.	
Amherst, Leavitt Mallock,	2 00
South Hadley, Mount Holyoke Sem- inary m. c.	16 63—13 63
Middlesex county.	
—, a friend,	10 00
Charlestown, Winthrop Cong. ch. and so. 1,576; 1st Cong. ch. and so. m. c. 21.29;	1,597 29
Framingham, Mrs. A. B. Fisher,	10 00
Lincoln, John W. Farrar,	15 00
Natick, M. A. Stevens,	5 00
Stoneham, a friend,	4 00
Waltham, a thank-offering,	2 00—1,643 29
Middlesex Union.	
Fitchburg, Union monthly concert,	9 00
Littleton, Ortho. Cong. ch. and so. 62.72; Otis Mauning, 50;	112 72
Townsend, Ortho. Cong. ch. and so.	13 60—140 32
Norfolk county.	
Brookline, R. Stevens, proceeds of	



East Pembroke, Rev. S. G. Corwin, to const. W. H. Corbitt, H. M.	100 00
Elma, Mrs. E. S. A. Bancroft,	1 00
Fayetteville, Pres. ch. annual coll.	73 00
Genoa, 1st Pres. ch.	97 80
Geneseo, 1st Pres. ch. of the Village,	162 14
Henrietta, Cong. ch. and so.	9 90
Ithaca, Pres. ch.	7 96
Jamesport, Cong. ch. and so. m. c.	5 00
Lockport, Cong. ch. and so.	57 69
Malden, Pres. ch.	29 30
Marathon, 1st Pres. ch.	12 00
Mecklenburgh, Pres. ch.	20 00
Mendon, Pres. ch., to const. FREDERICK PROBST, H. M.	102 00
Nineveh, Pres. ch., ann. coll. (of wh. from R. Lovejoy, 25, F. Edgarton, 25), 111.75, less exchange, 50c.;	111 25
North Bergen, Pres. ch.	12 25
Oak's Corners, Pres. ch.	11 00
Onondaga Valley, A. Searle,	20 00
Oswego, 1st Pres. ch. m. c.	51 00
Oswego County, N.	2 00
Palmira, friends, 16, Miss P. Ford, 5;	21 00
Panama, Pres. ch.	14 54
Poughkeepsie, Pres. ch. m. c. 31.85, Dennis Jones, 10;	41 85
Prattsburgh, Mr. and Mrs. Ralph W. Hopkins,	5 00
Rochester, Westminster Pres. ch. 10;	
Brick Pres. ch., Mrs. Vescelius, 1;	11 00
Rutland, Cong. ch. and so., ann. coll.	46 65
Sackett's Harbor, Mrs. H. Brewster,	10 00
Saragota Springs, Cong. ch. and so.	32 00
Sherburne, 1st Cong. ch. and so., of wh. from William Newton, to const. Mrs. ANNA G. NEWTON, H. M., 100;	239 25
Springville, Rev. William I. Hunt and wife,	10 00
Syracuse, 1st Pres. Cong'n, add'l, Jerome B. Moore, add'l, 50; 1st Ward Pres. ch. 35;	85 00
Westmoreland, Cong. ch. and so.	8 00
Whitney's Point, Cong. church,	43 25—1,909 59
	3,163 45
<i>Legacies.</i> — Little Falls, Thomas Burch, add'l, by Mrs. Thomas Burch, Ex'r,	315 00
Potsdam Junction, William Duncklee,	342 77
Romulus, John Steele, by R. R. Steele, Ex'r,	100 00—757 77
	3,926 22

## NEW JERSEY.

Bloomfield, German Pres. ch.	20 95
Caldwell, Pres. ch.	71 00
Cranford, Pres. ch. m. c.	13 50
Elizabeth, 3d Pres. ch., ann. coll. 125; a friend, 10;	135 00
Elizabethport, Cong. ch. and so., of wh. from James Marshall, "for most distant missionary," 5;	15 50
Newark, a "Missionary Widow's thank-offering,"	25 00
Orange, "From T. W. O.,"	10 00
Parsippany, Brick Pres. ch.	123 00
Plainfield, Hattie J. Cadmus,	5 00—433 95

## PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Philadelphia, Greenhill Pres. ch. 65;	
Rev. E. J. Pierce, 10;	76 00
Belle Valley, Pres. ch.	5 00
Carbondale, 1st Pres. ch.	61 40
Danville, Mrs. W. H. Magill,	5 00
Lock Haven, G. B. Perkins,	4 12
Montrose, Pres. ch. m. c.	9 00
Philadelphia, Calvary Pres. ch. (of wh. from John A. Brown, 500, Mrs. Baldwin, 150, a friend of missions, 110, B. T. Tredick, 100, W. Strong, 100, Mrs. Wurts, W. D. Bell, and S. Colwell, 50 each; Rev. Dr. Humphrey, 40, Dr. Wurts, 25, Mrs. Richardson, G. F. Dale, H. N. Paul, J. K. Freedly, 20 each; Mrs. Allen, W. E. Ten-	

brook, and H. Dale, 10 each; Mrs. Taylor, Mrs. Booth, J. W. Queen, J. C. Harris, J. H. Williams, J. R. Neff, J. C. Adams, J. H. Atwood, A. McElroy, J. H. Butler, and G. W. Farr, Jr., 5 each; Mrs. Kinsley, 3, D. M. Zimmerman, 2, Mrs. Fairies, 1, L. C. Leidy, 1, others, 395 85; 1,652.85; Chas. Burnham, to const. Mrs. MARY F. BURNHAM, Norwich, Conn., H. M., 100; "J. D. L.," monthly donation, 50;	1,802 85—1,837 37
---	-------------------

1,963 37

## DELAWARE.

New Castle, Female Aux. Missy Society, of wh. from Mrs. M. B. Couper, 10;	25 50
---	-------

## MARYLAND.

Darnestown, John Darby,	14 00
-------------------------	-------

## DISTRICT OF COLUMBIA.

Washington, Peter Parker,	500 00
---------------------------	--------

## KENTUCKY.

Berea, Rev. J. A. R. Rogers,	4 00
------------------------------	------

## OHIO.

By William Scott, Agent, Cincinnati.	
Dayton, J. A. J. Inskeep,	10 00
Elizabeth and Berea, Pres. ch's,	22 60
Walnut Hills, Lane Sem'y church, of which from Rev. William Van Vleck, to const. Rev. GEORGE H. FULLETON, H. M., 50;	169 90—200 90
Belleuve, Cong. ch. and so.	25 00
Cincinnati, Lawrence st. Welsh Cong. ch. and so.	66 29
Cleveland, 1st Pres. ch. 931.50; Mrs. Elizabeth E. Taylor, 200;	1,131 50
Harmar, Cong. ch. and so. m. c.	22 70
Hudson, West. Reserve College Missy Association,	24 00
Oberlin, H. Hulburd,	25 00
Portsmouth, 1st Pres. ch.	516 35
Richfield, Nathaniel Hammond,	10 00
Ripley, Pres. ch. m. c.	5 00
Springfield, Levi Willard,	2 50
Streetsboro, a friend,	3 00
Windham, Cong. ch. and so. m. c.	15 00—1,846 34
	2,047 24

<i>Legacies.</i> — Columbus, D. T. Woodbury, add'l, by J. J. Ferson, Ex'r,	1,500 00
--	----------

3,547 24

## INDIANA.

Greencastle, John S. Jeunings,	25 00
Mishawaka, Pres. ch.	16 30
Monroeville, Elihu Baldwin, to const. Miss E. C. BALDWIN, Atwater, Ohio, H. M.,	100 00
New Albany, 2d Pres. ch.	59 25—200 55

## ILLINOIS.

Chicago, New England Cong. church, LUCIAN G. YOE, to const. himself H. M.	100 00
Freeport, 1st Pres. ch., in part,	50 00
Geneva, Cong. ch. and so. m. c.	3 15
Joliet, Central Pres. ch.	77 60
Lake Forest, Pres. ch., to const. A. G. BENEDICT and W. A. HOLT, H. M.	326 00
Lisbon, Cong. ch. and so.	15 60
Lyonsville, Cong. ch. and so.	13 80
Pittsfield, Rev. William Carter,	10 00
Rockford, 1st Cong. ch. and so. 32.35; Mattie M. Caswell, 5;	37 35
Toulon, Cong. ch. and so.	15 00—643 50

<i>Legacies.</i> — Chicago, Wm. H. Brown, add'l, by Charles B. and S. L. Brown, Ex'rs,	1,050 00
Morris, Mrs. Ophelia C. Butler, by Rev. I. C. Thatcher, Ex'r,	50 00—1,100 00

1,743 50

## MICHIGAN.

Detroit, D. G.	5 00
Frankfort, Cong. ch. and so. m. c.	6 00

Homer, Pres. ch.	73 45
Muir, 1st Pres. ch., annual coll.	10 00
Roxana, Pres. ch.	4 50
Sebawa, Pres. ch.	3 00
Tecumseh, 1st Pres. ch.	36 00
Vermontville, Rev. W. U. Benedict,	2 50
Wayne, William Newell,	2 00—142 45

## MINNESOTA.

Faribault, 1st Cong. ch. and so. 39.05;	
John Stegner, 5;	44 05
Stillwater, 1st Pres. ch.	52 00—96 05

## IOWA.

Big Rock, Cong. ch. and so.	15 00
Burlington, Cong. ch. and so. coll.	33 50
Chester, Cong. ch. and so.	12 27
Cincinnati, Cong. ch. and so.	3 00
Grinnell, S. F. Cooper,	25 00
Iowa Falls, Cong. ch. and so.	40 00
Sioux City, 1st Cong. ch. and so.	30 00
Tipton, Cong. ch. and so.	21 75
Waverly, Cong. ch. and so.	26 00
Wheatland, Pres. ch.	6 00—215 52

## WISCONSIN.

Beloit, Benjamin Brown,	10 00
Lodi, Pres. ch. m. c.	1 01
Racine, J. K. Kilbourn,	5 00
Tafton, Cong. ch. and so. m. c., for July,	4 15—20 16

## MISSOURI.

Bevier, Welsh Cong. ch. and so.	14 40
St. Louis, High st. Pres. ch. m. c.	15 00—29 40

## KANSAS.

Geneva, Cong. ch. and so. m. c.	10 00
Lawrence, Pres. ch.	5 00
Topeka, Rev. P. S. Cleland,	5 00—20 00

## CALIFORNIA.

Oakland, 1st Cong. ch. and so. 50 gold,	56 00
Sacramento, Cong. ch. and so. 65 gold,	72 80—128 80

## CANADA.

Province of Quebec.	
Montreal, Zion Cong. ch. and so., annual coll., in part, of wb. from Mrs. Henry Lyman, 30.25, Charles Alexander, 12.10, Mrs. John Dougal, 12.10, Rev. H. Wilkes, D. D., 9.68, Thomas Fraser, 6.05, D. Butters, 6.05, J. Baylis, 6.05, William Moodie, 6.05, Theo. Lyman, 6.05, Frs. Scholes, 4.84, Jno. Linton, 4.84, Gilman Cheney, 3.63, Robert Dunn, 3.63, R. C. Jamieson, 3.03, McLochan Bros & Co. 3.02, J. C. Barton, 3.02, John Wood, 2.42, Jno. Popham, 1.21, D. T. Irish, 1.21, S. W. Boyd, 1.21;	126 44

## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, S. Wells Williams, to const. Hon. FREDERICK F. LOW, Mrs. MARY LOW, Mrs. ELEANOR W. SHEPHERD, Peking, and JOHN F. SEAMAN, Shanghai, H. M.	600 00
England, London, Miss S. L. Ropes, 25, and Miss E. H. Ropes, 20, for Japan; Miss S. L. Ropes, 25;	70 00—670 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Maine, Portland, High st. Cong. s. s., Miss H. T. Feun's class, for a girl at Marsovan, care Mrs. Edward Riggs, Sivas, 33.30; Whiting, Anx. Society, for educating a Bible-reader in Mrs. Bissell's school, Ahmednuggur, India, 25;	58 30
Massachusetts, Andover, Abbott Academy, for support of pupils in schools at Oroomiah, Oodoopity, Inanda, and Foochow, in part,	107 25
Michigan, Homer, Pres. s. s., by Miss	

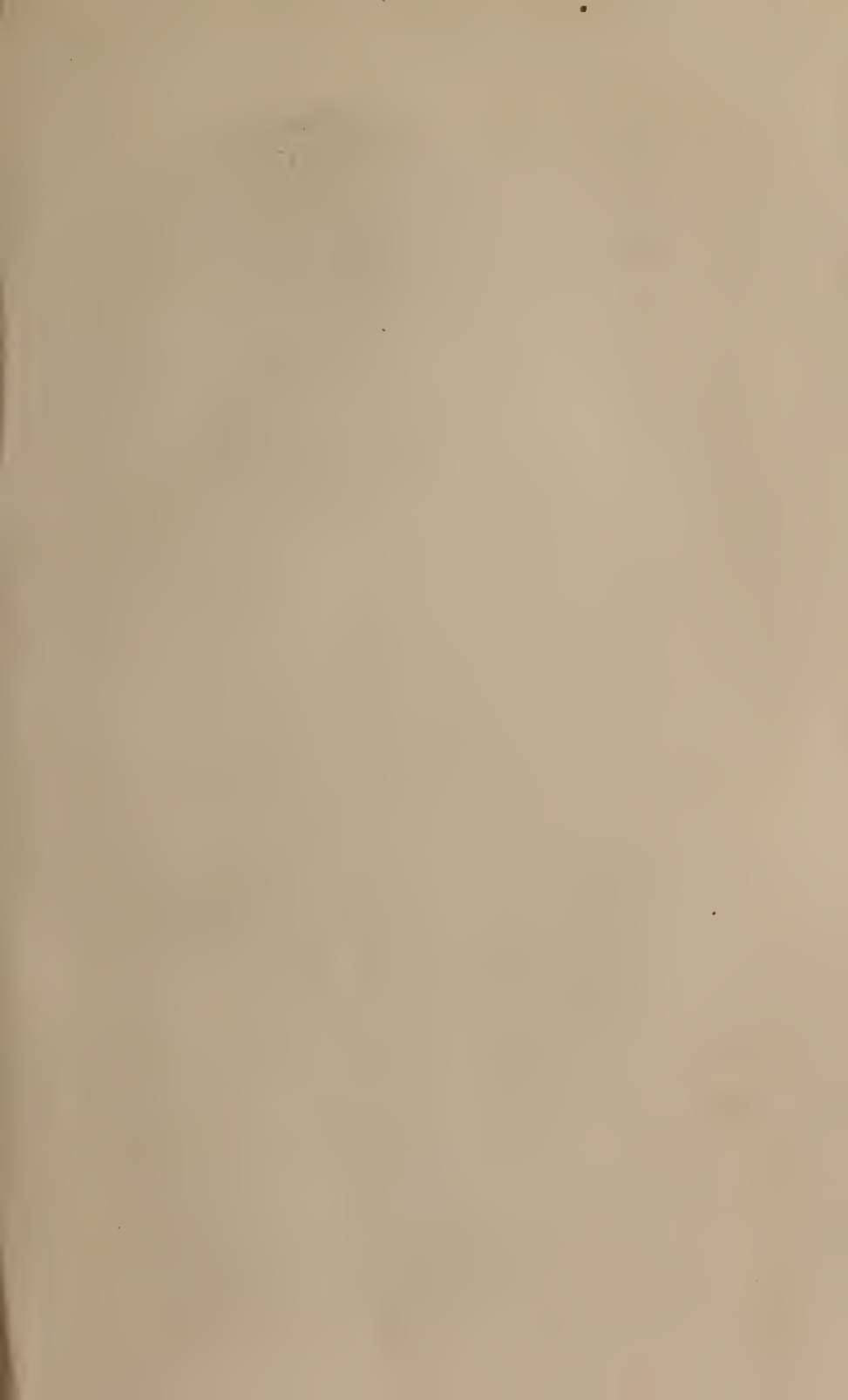
L. Gerrish, for support of a pupil at Oroomiah,	28 00
Minnesota, Chatfield, s. s., for support of "Gita," in Mrs. Bissell's school, Ahmednuggur,	22 00—215 55

## From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	916 90
	1,132 45

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer Village, Cong. s. s. 10; Garland, Cong. s. s. 5; Limington, Cong. s. s. 20; Litchfield, Cong. s. s. 1.25;	36 25
NEW HAMPSHIRE.—Henniker, Cong. ch. and so. 7.25; Lancaster, Cong. s. s. 30; Pelham, Mrs. C. W. Tyler, 25;	62 25
VERMONT.—Cornwall, Cong. s. s. 21.69; Norwich, Cong. s. s. 45; St. Johnsbury Centre, Cong. s. s. 5; Sharon, Cong. s. s. 4.50; Swanton, Cong. s. s. 35; West Haven, Cong. s. s. 2.75; Windsor, Cong. s. s. 20.25;	134 22
MASSACHUSETTS.—Andover, Friends in Abbott Academy, by Henrietta Learyod, for a school in North China, 25; Bridgewater, Central Square Cong. s. s., for schools in China, 91.55; Enfield, Cong. s. s., for school of Rev. H. J. Bruce, Maharratta Mission, 25; Ware, 1st Cong. s. s., for school of Rev. H. J. Bruce, Maharratta Mission, 35;	176 55
CONNECTICUT.—Plantsville, Cong. s. s. 15.52; Salisbury, Cong. s. s., for male pupil at Batticotta Seminary, Ceylon, 30; Waterbury, 1st Cong. s. s. 67;	115 52
NEW YORK.—Brooklyn, 3d Pres. ch. s. s., for schools in China, 100; Candor, Cong. s. s. m. c., 9 months, for student at Marsovan, care Rev. J. Y. Leonard, 40; Cuba, Pres. s. s. 30; Frankliu, 1st Cong. s. s., for a scholar in care Rev. J. G. Cochran, Nestorian Mission, 15; Rutland, Cong. s. s. 21.47; Sherburne, 1st Cong. s. s. 83.86;	290 33
PENNSYLVANIA.—Lincoln University P. O., Grandchildren of Mrs. Mary S. Duntton, for a child in care Rev. John Rendall, Madura Mission, 25; Montrose, Pres. s. s. Bellie Park, add'l, 6;	31 00
NORTH CAROLINA.—Raleigh, Washingtons. s. (colored),	2 40
TENNESSEE.—Rogersville, Pres. s. s. and ch., for student at Erzroom, in care Rev. R. M. Cole,	7 85
OHIO.—Dayton, 3d United Brethren s. s., for support of a boy in Gaboon Mission,	20 00
ILLINOIS.—Freeport, Pres. s. s. 50; Granville, Cong. s. s. 7.16; Ilavaya, birthday "thank-offering" of a little girl eleven years old, earned by sewing for mother, 1; Knoxville, Pres. s. s., for two students at Harpoot, 30; Sterling, Cong. s. s. 21;	109 06
MICHIGAN.—St. Joseph, Cong. s. s.	22 15
IOWA.—Kossuth, Pres. s. s.	14 15
WISCONSIN.—Clinton, Cong. s. s., for pupil in Miss Porter's school, Peking, China, 10; Lodi, Pres. s. s. 3.62;	13 62
FOREIGN LANDS AND MISSIONARY STATIONS.—Sandwich Islands, Honolulu, the four sons of Dr. Gulick, —Sidney Lewis, Edward Lacey, Luther Halsey, and Oramel H., —each 1, gold; Arthur W. Clark, deceased, at five years of age, 1, gold — the above sums earned by raising vegetables, and saved by self-denial;	5 60
	1,040 95
Donations received in July,	27,190 46
Legacies, " " "	7,019 47
	\$34,209 93
Total from Sept. 1st, 1869, to July 31st, 1870,	\$366,223 45



**For use in Library only**



For use in Library only

I-7 v.65/66  
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 7963